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American Catholic Historical Society

PHILADELPHIA.

Vol. II.—1886-88.

The list of members on pages 111-122
of the present volume was given on the
12th last. Those who have not yet
wilt understand, therefore, what is contained
in the volume.

January 23, 1889.

FOR

I give and bequeath
to THE AMERICAN CATHOLIC HISTORICAL SOCIETY
of Philadelphia, in the City of Philadelphia,

for the use of said Society,



FORM OF A REVISED TRUST AGREEMENT.

I give and do by these presents, to THE AMERICAN CATHOLIC HISTORICAL SOCIETY
of Philadelphia, in the City of Philadelphia,

or ground rent), together with the sum of \$1000,

1889.

Done this day of January, 1889, in the year of our Lord one thousand eight hundred and eighty-nine.

RECORDS

of the

Historical Society of Philadelphia

39.

HISTORICAL

COLLECTIONS OF THE

Vol. II.—1881.



PUBLISHED BY THE SOCIETY

1880

2

NOTICE.

~~1641119~~

Responsibility for opinions expressed and statements made in the various historical essays contained in this volume is to be attributed to their authors only, and not to the Society or its Publication Committee. But we call to the reader's attention the following errors detected after the sheets had come from the press:

On pages 13, 16 and 17, for "Baird" read "Biard;" pages 41 and 44, for "Fitzsimons" read "FitzSimons;" page 41, 4th line from bottom, for "Augustinians" read "Augustinians;" page 122, 10th line from bottom, for "Gardini" read "Giardini;" page 125, 11th line from bottom, for "Gradual," "Vesperal;" page 145, 3d line from bottom, for "fathers," "Fathers;" next page, 4th line from top, for "Befugio," "Refugio;" page 215, for "Retsch," "Petsch;" page 226, 2d line from top, insert "one" after "ninety;" same page, 10th line from bottom, for "Dutchess," "Duchess;" page 314, last line, for "Hancock," "Haycock;" page 316, 5th line of text, for "Connor," "Conner;" same page, in Latin quotation near the foot, for "interrogovi," "interrogavi;" and for "presenti," "præsentī;" and page 373, for "Colonel David Chambers" read "Captain Robert Chambers."

The list of members on pages 386-388 is complete only to December 12th last. Those who have paid their first year's dues since that time will understand, therfore, why their names do not appear in this volume.

JULES JUNKER,

FRANCIS X. REUSS,

FRANCIS T. FUREY,

January 23, 1889.

Committee.

List of Baptisms of St. Joseph's Church, Philadelphia, 1776-1781.

Father Farmer's Marriage Record, 1776-1781.

Father Schulte's Obituary.

FORM OF BEQUEST (LEGACY).

I give and bequeath unto "The American Catholic Historical Society of Philadelphia," incorporated in the year 1885, the sum of

....., to be paid to the Treasurer thereof for the time being, for the use of said Society.

FORM OF A DEVISE (REAL ESTATE).

I give and devise unto "The American Catholic Historical Society of Philadelphia," incorporated in the year 1885 [here describe the property or ground rent], together with the appurtenances, in fee simple.

Organization of the Society,

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Organization of The Society,

December 12th, 1888.

PREFACE.

OFFICERS.

PRESIDENT,

REV. THOMAS C. MIDDLETON, D. D., O. S. A.

FIRST VICE-PRESIDENT,

LAWRENCE F. FLICK, M. D.

SECOND VICE-PRESIDENT,

FRANK A. FOY.

RECORDING SECRETARY,

EDWARD J. ALEDO.

CORRESPONDING SECRETARY,

FRANCIS T. FUREY.

TREASURER,

JOHN F. McMENAMIN.

MANAGERS.

(For one year.)

MARTIN I. J. GRIFFIN,

BERNARD L. DOUREDOUTRE,

C. CARROLL MEYER.

(For two years.)

JULES JUNKER,

REV. ERNEST O. HILTERMANN,

FRANCIS X. REUSS.

(For three years.)

CHARLES H. A. ESLING,

REV. JOSEPH C. KELLY,

JOSEPH M. ENGEL.

LIBRARIAN.

FRANCIS X. REUSS.

5
forms a historical continuation to the volume are now given
place at the end instead of the beginning of the book, and so
also with the list of members, in order to make it complete to
date. Our Charter needs not to be copied here again, and our
By-Laws will be given in full, — a task of revising
them, which is now in progress, and will be completed.

P R E F A C E .

Every member of our Society has a right to know our by-laws,
pamphlets and manuscripts, — a right which we have granted
the rules generally.

After an interval of nearly two years since the first volume
of original "Records" of our Society was given to the public,
a second instalment is now submitted. The editor takes ad-
vantage of this occasion to express his own gratification, as
well as that of his colleagues in the work, and of the other
interested and really active members of the Society, at the
success attending our first effort, whose result has been re-
ceived with marked favor by all those best qualified to judge
of its merits. This verdict has encouraged us in our present
work, which we have therefore undertaken with much less
diffidence; but it has not blinded us to defects in the former
volume, which we have endeavored to correct here as far as
possible and as they have come to our notice.

While the general plan adopted in the first instance is pretty
closely followed in the present, yet some modifications are
introduced. As before, the book is made up chiefly of origi-
nal historical papers, read at our public meetings, and church
registers heretofore unpublished. Cognate with the latter is
a new feature that is now introduced, or rather one at which
only a mere glimpse was had before, that of genealogies of
old Catholic families, in making out which indispensable aid
is rendered by the registers referred to. This is a very im-
portant factor in our local annals. Reports of officers and
committees, except that of the Recording Secretary, which

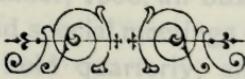
forms a historical introduction to the volume, are now given place at the end instead of the beginning of the book ; and so also with the list of members, in order to make it complete to date. Our Charter needs not to be copied here again, and our By-Laws will be printed and circulated after the work of revising them, which is now in progress, shall have been completed.

Every member or other person wishing to consult our books, pamphlets and unprinted documents, should carefully study the rules governing the library. In lieu of a detailed report from the Librarian, which does not appear in this volume, a catalogue will shortly be issued.

It is earnestly hoped that Volume II. will be received with at least as much favor as was accorded to its predecessor. It contains equally valuable historical material, and no pains have been spared to give it as perfect and presentable a form as possible.

*Records, under date of July 22d, 1886.**

Following FRANCIS T. FUREY,
submitted as the continuation of a narrative of the instal-
ment of which has *Chairman of Publication Committee.*
mentioned date the Society had passed safely through the
purely experimental and formative stage, and had become
established on a firm basis. To parody a cant phrase, there
is nothing so stimulating as success, and it is needed only that
the members should realize that their efforts had so far proved
successful to induce them to continue the work in hand with
renewed zeal and activity.

Prior to September, 1885, all business had been transacted at the regular and monthly meetings of the Society; the regular meetings being  and special meetings being called as often as business would require. Hence meetings of the Society were held at least once and sometimes twice a month. Such a plan would naturally work well while the

* See Records of American Catholic Historical Society, Vol. I., pp. 10-22.

RECORDS OF

The American Catholic Historical Society.

INTRODUCTION.

A SOMEWHAT detailed sketch of the organization and growth of this Society appeared in the first volume of its "Records," in the form of a report from the then Recording Secretary, under date of July 22d, 1886.*

Following the example thus set, this report is respectfully submitted as the continuation of a narrative, the first instalment of which has been already published. At the above-mentioned date the Society had passed safely through the purely experimental and formative stage, and had become established on a firm basis. To parody a cant phrase, there is nothing so stimulating as success, and it is needed only that the members should realize that their efforts had so far proved successful to induce them to continue the work in hand with renewed zeal and activity.

Prior to September, 1886, all business had been transacted at the regular and special meetings of the Society; the regular meetings being held quarterly, and special meetings being called as often as business would require. Hence meetings of the Society were held at least once and sometimes twice a month. Such a plan would naturally work well while the

* See Records of American Catholic Historical Society, Vol. I., pp. 10-22.

Society consisted of only charter members, who were for the most part Philadelphians; but as the organization widened and extended in membership, it was deemed unwise to allow its control to remain so entirely in the hands of a local section, who alone could find it convenient to attend the frequent meetings. Moreover, the Constitution had provided for a Board of Managers, consisting of the officers of the Society and nine others, three of whom should be elected at the members' meeting in December of each year.* Such a Board, it was thought, would the better execute the will of the large body of membership now widely scattered throughout the United States; at least it would be their duty, as the trusted agents of the members generally, to administer the affairs of the Society in the interest of all, and to preserve the broad aim and high principles of its founders. Happily the Society had elected an Executive Board in accordance with the Constitution, but it was found very difficult to arouse it from the "innocuous desuetude" into which it had fallen. Finally, however, a quorum was convened and the Board entered upon its duties as the executive arm of the corporation. This was on September 29th, 1886, and since that time the Board of Managers has been a very important part of the working organization of our Society. The Board has held a meeting regularly every month, with the single exception of July, 1887, when on account of the warm weather a quorum could not be obtained. It has assumed almost the entire direction and management of the Society's affairs, acting at all times in accordance with the Society's wishes as indicated at its quarterly meetings. It appoints all committees and exercises supervision over them, acts upon reports of officers, elects members, and in general transacts any business which may be presented touching the interests of the Society, barring an amendment to the Constitution or By-Laws. The officers perform no important act outside their routine duties without the express sanction of the Board of Managers. It should be stated that the Society retains concurrent jurisdiction over the above subject matters

* See Constitution, Vol. I., p. 7.

and transacts similar business at its quarterly meetings, though on account of the more frequent meetings of the Managers, the control of its affairs has virtually passed into their hands. So as to insure the success of the work of the Society, whose affairs it has undertaken to manage, the Board has caused itself to be represented by its own members on the most important committees. This has been found to be for the best interests of the Society, as the Board is thus enabled to gain information at any time of the work of these committees, and to co-operate with them. Thus stimulated and assisted, the committees have performed much valuable work. The committee on genealogy has compiled a number of important genealogies, and that on reminiscences has collected a great deal of valuable information by interviewing the older members of the clergy and laity. The committee on public meetings has caused a number of public meetings to be held from time to time, at which papers have been read and the public kept informed of the Society's work and progress. The publication committee has devoted much time and attention to the preparation and publication of this volume.

Some very important work has been done by the committee on ways and means to procure a hall. As far back as November, 1886, the Society began to look around for more ample quarters, and a committee was then appointed by the Board to inquire into the matter and report. But it was not until March, 1887, that the idea took the form of a practical movement. The former committee was then discharged, and the present committee on ways and means to procure a hall was appointed. The work of this committee has been necessarily slow, owing to the fact that the original suggestion of leasing has been abandoned and the committee has decided to make an earnest endeavor to raise sufficient funds to erect a building or purchase one already erected which would be suitable for the Society's purposes. The members of the committee fully realize the magnitude of their undertaking; but, nothing daunted, they have been making heroic efforts; they have been favorably received by the clergy of the archdiocese of Phil-

adelphia, amongst whom they have been making a personal canvass, and they anticipate even more substantial recognition from the laity; and may they not indulge the hope that the Catholics of the United States, in whose interest the work of this Society is prosecuted, will take kindly to the suggestion that they should manifest a practical interest in this particular project?

The Society has not allowed the inconvenience of cramped quarters to retard the increase of its library and cabinet, to both of which numerous additions have been made; and no opportunity is ever neglected to procure a valuable accession for either. Only recently a whole library of over twelve hundred volumes and fully as many pamphlets, the property of the late Rev. A. P. Haviland, was purchased, and it has been placed in storage pending the acquisition of more commodious quarters. We have also purchased nearly one hundred volumes of the earliest Catholic newspapers in the United States. Persons holding such material, and being willing to part with it, are requested to communicate with the Society. A noble example in this direction has been set by the Rev. Father Lane, Rector of St. Teresa's Church, Philadelphia, who has presented over one hundred volumes, many of them very rare prints.

At a meeting of the Board of Managers on July 25th, 1888, it was resolved to adopt the system of Memorial Libraries, and the newspapers on the following day contained an account of the proceedings. It happens frequently that the owner of a choice library has devoted many years to the careful and discriminative selection of books, and then will contemplate with a sad reluctance the fact that on his decease they may be prized only for their commercial value and perhaps scattered to the winds under the auctioneer's hammer. Our Society would gladly come to the rescue in such a case; if authorized by the owner's will, it would become the custodian of his library, would keep it intact and would bestow upon it the same care and solicitude that he would if living. When a deceased scholar has neglected to make such a provision in his will, no better monument could be erected to his memory.

than his library presented as a memorial to the American Catholic Historical Society.

Our Society has also established a custom of celebrating important historical events touching the history of the Church in America. Such an event was the death of Rev. Ferdinand Farmer, S. J., on the 17th of August, 1786. The celebration of the centenary of Father Farmer's death was postponed from August 17th to Sunday, December 26th, 1886, and was held at old St. Joseph's Church in this city. A delegation from the Society attended High Mass, Rev. John A. Morgan, S. J., being the celebrant. An excellent discourse was delivered by Rev. J. J. Bric, S. J., at the Gospel, and another by the celebrant, Father Morgan, S. J., at the close of the Mass.

Of a more secular nature was the celebration of the one hundredth anniversary of the framing of the Constitution of the United States, but it seemed to our members peculiarly appropriate that this Society should join in the commemoration of that important event; accordingly special exercises were held at the Society's hall on the evening of September 15th, 1887, and a goodly part of this volume is devoted to an account thereof.

The Society does not lose sight of the fact that while it is Catholic, it is also American in aim and spirit, and therefore it is the intention to celebrate in a fitting manner the anniversary of every important national event that may be worthy of commemoration. To this end, preparations are now being made to observe the centennial anniversary of Washington's first inauguration as President, and a paper on Thomas Lloyd, the official stenographer of Congress at that time, and a staunch Catholic, is being prepared for the occasion.

More ample details of the work of the society will be found in the special reports of officers and committees which appear elsewhere in this volume.

The American Catholic Historical Society is still in its infancy, and a vast field of work lies before it. While the success of the undertaking seems assured, it appeals more than ever to the generous spirit of those who may be incited to an

interest in its work by a perusal of this and the preceding volume. The great problem so far has been how to accomplish the most beneficial results with the limited means at our disposal.

SKETCH

FRANK A. FOY,

Recording Secretary.

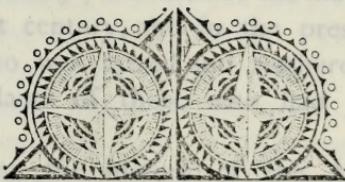
THE ABENAEQUIS MISSION

[Summary of a Paper read before the American Catholic Historical Society of Philadelphia, on Friday evening, February 18th, 1883,

by Rev. JAMES J. ERIC, S. J.]

FATHER ERIC began by saying that the Abenaequis Mission was one of much interest. It was the first French mission in this country, it witnessed the martyrdom of Father Rasle in the last century, and it presents the labors of Father Bapst, who was recently murdered by the Know-Nothing descendants of the Indians who had murdered Father Rasle.

Before narrating the history of the Abenaequis Mission Father Eric, in order to show the priority of Catholic discovery, conquest and claims on this continent, alluded at some length to the life of Columbus, the discoverer of America, and to Cortez, Lord Baltimore, Cartier and Champlain, the pioneers of civilization and Christianity in America. It was a pleasure to contemplate their noble and pure lives. Everything about them was grand and elevated, because they were thoroughly Catholic. Then again, the early missionaries of this country, Brébeuf, Jogues, White, Baird, Deenillettes and Rasle, were exceptionally holy and apostolic men. It is im-



* It is to be regretted that the author has not seen fit to give the whole of his valuable essay to the public.—ED.

?Also spelled Abnaki, which means "Men of the Eastern Land."—ED.

possible to read the history of their labors and sufferings without being inflamed with piety and zeal for the salvation of souls.

Of Columbus a distinguished writer has said that only believers in the supernatural can comprehend him, that his figure rises above all the discoverers ancient and modern. He is distinguished among them by the depth of his genius, by the

THE ABENAQUIS MISSION

grateful Spain placed on his brow. "God led him by the path of his own nature to the sublimest apostolate." And Irving says of him: "Throughout his life he was noted

[Summary* of a Paper read before the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA, on Friday evening, February 18th, 1887, and solemnly enthused by the author.]

by REV. JAMES J. BRIC, S. J.]

character was strongly tinctured." It is worthy of remark that when addressing himself to God and to the temporal masters of

FATHER BRIC began by saying that the Abenaquist Mission was one of much interest. It was the first French mission in this country; it witnessed the martyrdom of Father Rasle in the last century, and in the present the labors of Father Bapst, who was tarred and feathered by the Know-Nothing descendants of those who had murdered Father Rasle.

Before narrating the history of the Abenaquis Mission Father Bric, in order to show the priority of Catholic discovery, conquest and claims on this continent, alluded at some length to the life of Columbus, the discoverer of America, and to Cortez, Lord Baltimore, Cartier and Champlain, the pioneers of civilization and Christianity in America. It was a pleasure to contemplate their noble and pure lives. Everything about them was grand and elevated, because they were thoroughly Catholic. Then, again, the early missionaries of this country, Bréboeuf, Jogues, White, Baird, Dreuillettes and Rasle, were exceptionally holy and apostolic men. It is im-

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possible to read the history of their labors and sufferings without being inflamed with piety and zeal for the salvation of souls.

Of Columbus a distinguished writer has said that only believers in the supernatural can comprehend him, that his figure rises above all the discoverers, ancient and modern. He is distinguished among them by the depth of his genius, by the beauty of his character, by the frankness of his faith and piety, and by the crown of sorrow and affliction which ungrateful Spain placed on his brow. "God led him by the path of his own natural character to the sublimest apostolate." And Irving says of him : " Throughout his life he was noted for his strict attention to the offices of religion. Nor did his piety consist in mere forms, but partook of that lofty and solemn enthusiasm with which his whole character was strongly tinctured." It is worthy of remark that when addressing himself to Genoa and Venice he held out temporal motives to tempt them ; but knowing the piety of Isabella, he spoke to her of spreading the kingdom of Jesus Christ and of His Holy Church. Isabella, won by his piety, elevated views and enthusiasm, became his friend for life. The service of God had always the first place in his esteem. To Isabella and Columbus the great things of this world were very trifling. They looked beyond the stars. God, heaven, religion—these were the supernatural ideas that filled their capacious intellects, raising them far above the low plane of common thoughts, thus imparting an iron resolution to wills naturally strong, and giving marvellous elevation to characters naturally grand and fearless. " The discoverer of America was indeed a true son of the old Crusaders, pious and enthusiastic as Peter the Hermit, bold as Richard Cœur de Lion, patient and dauntless as Godfrey de Bouillon, and a partaker in the holy wisdom of St. Louis and St. Bernard." Another writer, speaking of him, says : " The superiority of Columbus, of his genius, and of his grandeur, was owing to his religious faith."

If from Columbus we pass to Cortez, the conqueror of Mexico, we find much to admire. A Spanish writer, speaking of him, says he desired for God numberless souls. With the

great French Catholic, Champlain, of North America, the devout Spaniard of that day deemed the salvation of his soul more glorious than the conquest of an empire. The desire of planting the cross in the midst of heathen nations, and of thereby bringing them from the region of the shadow of death into the light of Christian civilization, prompted the expeditions for discovery and conquest. Prescott, notwithstanding his bigotry, admits that the French and the Spaniards sought above all things the salvation of souls. The Dutch came to America to make money, while the Puritans, not being able to domineer in England, passed over to America in hopes that they might be able to exercise here a tyranny they could not exercise at home.

When we turn from the south to the French Colonies of the north, we see equal, perhaps even greater, zeal for the conversion of the Indians. Bancroft, speaking of Champlain, tells us that, full of honor and probity, of ardent devotion and burning zeal, he esteemed the salvation of his soul worth more than the conquest of an empire; and he adds that this was natural, as the Catholic Church cherishes every member of the human race without regard to his age or skin. Such generous and Christian sentiments towards the Indian never entered into the narrow mind of the Puritans. The glory of having discovered America and of having established the first colonies, the first missions, the first colleges and schools, and the first charitable institutions in North America, belongs entirely to the Catholic Church. Mr. Bancroft bears us out in all these assertions.

Of Lord Baltimore, the founder of the Maryland colony, it was said that he was of a singularly truth-loving and generous nature. A distinguished writer, speaking of him, says that "his mildness and magnanimity were only equalled by the manly integrity of his character. In an intolerant age and country he was a model of that true liberality which springs from Christian charity. To possess truth and save his soul, he was ready to sacrifice every earthly hope."

Is it not a subject of congratulation that in contemplating the early history of America, whether we turn our eyes to the

Spanish or French colonies, or to that of Lord Baltimore in Maryland, we see noble characters, men of high aims and of the purest and most lofty intentions, men whose lives were inspired by the teachings of the Church, men who were thorough Catholics? But especially we turn to the early missionaries. What examples of zeal and heroism! It has been said of Father Brébœuf that, though his biography is not found in Butler's "Lives of the Saints," "we might search in vain through that excellent work for anything to surpass it in sublime interest. In his towering figure, iron frame and supernatural gifts he resembled St. Columbkille; in his rare meekness, kindness and practical sense he was not unlike St. Francis de Sales; while his lion heart and martyr spirit would in truth have done honor to St. Lawrence."

The zeal, meekness and heroism of Brébœuf were shared by Fathers White, Jogues, Lallemand, Baird, Dreuillettes, Rasle, and a host of others. Of Father White it has been truly said that through his whole life we see shining forth a character of crystal purity, manly, fearless and lofty. It is the union of the saint and hero. Every writer who has spoken of those early missionaries has borne testimony to their gentleness, kindness, patience, zeal and heroism, and a distinguished writer, speaking of them, says: "Their footprints must be as enduring as America itself. They hesitated not; they flinched not; for them death had no terrors. As the peaks of the Rocky Mountains rise far above other elevations in our country, so the figures of the early Jesuits in North America towered aloft in the first ages of our striking and romantic history."

Among the red men the Catholic Church made no nobler converts than the ancient warriors and chieftains of Maine. Two hundred and eighty years ago this State was the hunting grounds of the Abenakis tribe, a branch of the great Algonquin family. The story of their conversion is a beautiful one, and will be related briefly. In 1612 Father Baird landed on Mount Desert Island and commenced a mission which he called St. Saviour's. Shortly after arriving here, on penetrating to the mainland, he heard the sound of piteous wailings

in a distant village; he hurried toward it. An Indian brave was holding his dying child in his arms and pouring forth his sighs and tears at the sight of the sufferings of his child, whose death was expected at each moment. The whole village were gathered around him in loud sympathy, uniting their tears and sighs to those of the afflicted chieftain. Father Baird's heart was deeply touched. He baptized the babe and prayed for its recovery. His prayer was heard! This was the first sacrament administered in the State of Maine. The dusky villagers regarded Father Baird as an envoy of heaven.

But disaster was about to frown on the new mission. While the buildings were merely in the course of erection a number of English ships, under the bigoted and infamous Argal, sailed past, attacked the place, killed Brother Du Thet, and carried off all the priests and colonists. "Holy Saviour's" was now a ruin. The broken cross alone remained above the body of Du Thet to guard that land for Catholicity. All was silent—"no hymn, no voice of prayer, no savages reclaimed for God and society were gathered there." Thus, adds a writer, was the first Abenaquis mission destroyed by the English, a nation whose only word of peace for the Indian was the sound of the rifle. They resolved to put Father Baird to death; but the vessels were scattered by a storm. That bearing Father Baird was driven to the Azores, and there, in a Catholic port, and without a commission, the Captain found himself at the mercy of Father Baird, who, far from seeking to avenge his wrongs, made no appeal to the Portuguese authorities. The vessel finally reached England, whence Father Baird returned to France.

More than thirty years passed away before another attempt was made to carry the Gospel to the wigwams of the Abenaquis in the forests of Maine. A warrior of that tribe had been converted at Quebec. On returning to his kindred he told them of the wonderful Black-gown, the Great Spirit, and the beauties of the new faith. They heard, admired, and sent a deputation of chiefs to Quebec to beg for a missionary. The enterprising Father Dreuillettes responded to their call.

Before speaking of this missionary's labors among the

Abenaquis, Father Bric alluded briefly to his wintering with the Montagnais, a tribe that roamed amongst the forests on the northern boundary of Maine. Having become converted since the time of Father Lejeune, they looked upon Father Dreuillettes as a friend and father. Their conversion is, according to Parkman, the most remarkable record of success in the whole body of the Jesuit "Relations." Parkman, to substantiate this assertion, speaks of their forgiving spirit, how they stretched their beaver skins on the snow on Good Friday, knelt before the crucifix, and prayed for the forgiveness of their enemies, the Iroquois. Mr. Parkman might have added that this beautiful example of Christian charity awakened no echo amongst his Puritan ancestors in their dealings with the Catholic missionaries and the poor Indians. We might here apply the words of our Lord, Luke x, 21, "Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones." Christianity in its Divine constitution and supernatural workings on the soul is something of which the proud Puritan understood nothing. The poor Indian, docile to the word of God, and assisted by His grace, had become a good and sincere Christian, showing by his actions that he was leading a supernatural life.

But to return to the Abenaquis. Father Dreuillettes set out for the mission in 1646, and soon reached the Kennebec. (Here followed a description of the Abenaquis tribe, who were naturally quite susceptible to good impressions.) The missionary's great sanctity, heroism and supernatural life convinced their minds and won their hearts to the truths of the Catholic Church, and they very soon sought baptism from the good missionary. After many instructions he called upon them, as a preliminary to their reception as catechumens, to do three things : first, to renounce intoxicating liquors ; second, to live in peace with their neighbors ; third, to give up their superstitions. To these demands they all agreed. When the Indians went to hunt, Father Dreuillettes accompanied them. The medicine men declared that they would be unsuccessful, but they returned safe and well and loaded with venison. (Here followed a description of a hunting expedition, and how

the Father said Mass every morning, and recited prayers and gave instructions morning and evening.) After being there a short time he was recalled to Quebec. The Indians, who loved him sincerely, bewailed his departure. The Abenaquis in December sent for their missionary, and as they did not succeed in obtaining him, repeatedly sent deputations to Quebec. In 1650 their prayer was heard. Father Dreuillettes set out with a party of them. They suffered very much from hunger and cold, but ascribed their ultimate success to the prayers of Father Dreuillettes, as the relief which they obtained seemed truly miraculous. After twenty-four days of great hardship they reached Norridgwok, the chief Abenaquis village. He was received with great rejoicing, and was delighted to find that they had followed his instructions. He gives a most interesting description of the care with which they related to him everything they had done, especially about the baptism of their children, and their pleasure when they learned that they had followed his directions properly. Then Father Dreuillettes also bore letters, accrediting him as envoy of the Governor of Canada to the governing power in New England. The Canadian authorities wished to combine against the Iroquois, who threatened all that was Christian. The embassy, though solicited by the Puritans, failed. They had no wish or intention to help in protecting Catholic missionaries or Catholic Indians.

Amongst the Indians Father Dreuillettes found warm hearts; the good soil on which fell the word of God that came from his lips produced fruit a hundredfold. By his Indian flock he was more than revered—he was idolized. Hearing him accused in his absence by an Englishman, they indignantly exclaimed: "Know that he is now of our nation. We have adopted him into the tribe and regard him as the wisest of our chiefs. We respect him as the ambassador of Jesus Christ. Whoever attacks him attacks all the Abenaquis tribe."

Many interruptions attended the early missions in Maine. Many zealous priests labored in the fruitful field, and at length every Abenaquis was a devoted follower of the ancient faith.

Their territory being disputed ground between England and France, they were ever the faithful allies of the former. But as the power of France began to wane on the Atlantic coast they suffered dreadful persecutions at the hands of the English, especially the fanatics of Massachusetts. (Here followed a description of the ravages committed by the Puritans, destroying churches and driving out the missionaries.) The brave Indians in Maine were hunted down because they professed the faith of Columbus, but they wavered not. Under the guidance of the saintly and valiant Father Rasle, who began his labors amongst them in 1695, they stood like a rock amid the surging sea. The English made every effort to pervert the Indians; they offered them temporal advantages if they would change their creed, but the Indians remained faithful to the Church.

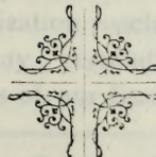
Father Rasle came to America in 1689, and was sent to Illinois in 1693. He wrote long descriptions of his travels, and of the habits of the western Indians. He speaks of their eloquence. (Here Father Bric remarked that western eloquence is not a thing of recent date.) In 1695 he was sent amongst the Abenakis, where his pastoral care was only closed when his body, riddled by Yankee bullets, sank in death at the foot of his mission cross. In his letters he gives a very detailed account of the church he built, of his forty altar boys, of the piety of the Abenakis, and of the persecutions of the English and New Englanders. His church was burned by them. In one of his journeys he fell and broke both legs, and remained a cripple ever after. On his partial recovery he returned to his mission, though the English had set a price on his head and pursued him on various occasions. They finally shot him at the foot of his cross and cut his body in pieces. They carried with them his papers and a dictionary of the Indian language which he had composed and which is now in the possession of Harvard College. The Indians, though scattered and decimated, remained faithful to the Church. They fought with Washington during the Revolution. After the English were driven out they sent a deputa-

tion, with Father Rasle's cross, to Bishop Carroll, asking for a priest. He granted their request.

History presents no people more sublimely grand than the Abenaquis in their pious attachment to Catholicity. They were the first native Americans to embrace the faith in a body, and neither the changes of time, nor cruel wars, nor the persecution of England, nor even the terrors of death have been able to shake their glorious allegiance to their God and their religion. Bishop Fenwick erected a monument where Father Rasle fell. The inscription tells that on that spot there was a house of God and a Christian village; there the pastor was slain and the flock dispersed. Bishop Fitzpatrick, of Boston, restored the mission to the Jesuits, and in 1848 Father Bapst was sent to the Abenaquis, among whom he labored for many years. During the Know-Nothing excitement of 1855 he was tarred and feathered by the descendants of those who had murdered Father Rasle. Father Bric then gave his reminiscences of Father Bapst and spoke of his great sanctity, his burning zeal, and of many miraculous events in the life of one who was the worthy successor of the old Jesuit missionaries who were so apostolic amongst the Indians after the discovery of this country.

Church or parochial registers have been in use for four or five centuries, and are usually kept under three heads, viz., marriage, baptism and burial.

In this country they were introduced by the first missionaries, and Dr. Shen states, in his "Catholic Church in Colonial Days," that, two hundred years ago and more, registers existed within the Spanish missions of North America recording the baptisms of myriads of red Indians. But if any of this very early evangelization found this part of our country it was soon swept away, and the records of it remain here within the bounds of the United States, whose earliest Catholic



* The Rev. Dr. Shadelton, of Boston, in his association to St. Joseph's Registers, printed in Vol. I, page 1, of the "Records" of the Society, states, on the authority of Cesare Cesati, that the Register of Siena begins in the year 1253. This is the oldest now known to me, and de Cesati's "Storia degli italiani," Toscana, II, pp. 61, 62, also states, that,

registers are those begun by the missionaries of the eighteenth century, those good men who, in their turn bore the faith to our land.

Besides being interesting and valuable as records of past generations, they are also of great value as legal evidence receivable in our courts. Indeed, I am informed that

some years ago St. Joseph's Register was the evidence that decided a suit involving a fortune in New York; and it

result in a manner similar. Like results are not infrequent, for it was to assure the preservation of such proof, and also that of the orthodoxy of the parishioners, that the registers were instituted.

[Read before the SOCIETY on May 5th, 1887, by PHILIP S. P. CONNER.]

I PROPOSE, to-night, to say something about the old registers of the Catholic Church in Pennsylvania, a subject old in itself, but new, I fancy, to many, for there is scarcely anything so neglected and forgotten as are church registers—Protestant as well as Catholic. But to the point: Church or parish registers have been in use for four or five centuries,* and are usually kept under three heads, viz., marriage, baptism and burial.

In this country they were introduced by the first missionaries, and Dr. Shea states, in his "Catholic Church in Colonial Days," that, two hundred years ago and more, registers existed within the Spanish missions of North America recording the baptisms of myriads of red Indians. But if any of this very early evangelization reached this part of our country it was soon swept away; certainly no records of it remain here within the bounds of our State, whose earliest Catholic

* The Rev. Dr. Middleton, O.S.A., in his introduction to St. Joseph's Registers, printed in Vol. I., p. 247, of the "Records" of this Society, states, on the authority of Cesare Cantù, that the Register of Siena begins in the year 1379. This is the oldest now known to exist (*vide* Cantù's "Storia degli Italiani," Tom. II., p. 659, edit. Palermo, 1858).

registers are those begun by the missionaries of the eighteenth century, those good men who in their turn bore the faith to our land.

Besides being interesting and valuable as records of past generations, these manuscripts have a special value as legal evidence receivable in our courts. Indeed, I am informed that some years ago St. Joseph's register was the evidence that decided a law-suit involving a fortune in New York; and it was only last year that I discovered in the same register the entry of a marriage, solemnized a century ago, which may result in a manner similar. Like results are not infrequent, for it was to assure the preservation of such proof, and also that of the orthodoxy of the parishioners, that the registers were instituted.

You are aware that this country was discovered and chiefly possessed by Roman Catholics, and that the first Christian religion introduced here was that of Rome; but that ultimately both were supplanted by the English and Protestantism. In fact, with the exception of Maryland and Florida, Protestants were the first actual and permanent settlers in the region of country now covered by New England, the Middle and Southern seaboard States. On this account it is that the registers of the various Protestant sects antedate those of the Roman Catholic Church in the parts of America just mentioned.

But when and where was the Church of Rome first permanently planted in the Middle States, and when might we expect to find the beginning of its registers, the proofs of the Church's life, of her priests' activity and of the very existence of a faithful flock? The Church of Rome was first established in Maryland in the year 1634, where, surviving interruptions, it still remains—illustrious from the past, nobly seated in the present. From Maryland its faith was carried into Pennsylvania and Delaware, thence to the Jerseys and New York. So much for the foundation of the faith; now as to the beginning of the registers. They should, and doubtless did, begin with the beginning of each mission; but, alas! the "tooth of time," together with indifference and neglect, have destroyed

the earliest of these records—none remain in Pennsylvania prior to 1741.

The mission to Pennsylvania, which resulted in the establishment of the Catholic Church, took place within the first third of the eighteenth century. In 1730 (or, according to the latest investigator of the subject, Mr. Martin I. J. Griffin, 1720) Father Greaton, a Jesuit, came from Maryland into Pennsylvania, in whose chief city of Philadelphia he founded St. Joseph's Church in the year 1732. In this date I follow Mr. Griffin; it is a year earlier than the one usually given, but it is corroborated, I am informed, by a letter of Father Greaton's. I am thus particular in mentioning the date of St. Joseph's foundation because it was then that the Catholics first had a fixed and permanent seat in Philadelphia, and their priests therein having a repository for their registers and other Church records, we should expect to find them still there, beginning with the beginning of the Church, viz., in 1732, but in this we are disappointed.

Instead of commencing in 1732, St. Joseph's registers do not begin until twenty-six years later, viz., 1758. All of the registers prior to this date have disappeared, absolutely all; the Goshenhoppen register, beginning in 1741, being but partially a Philadelphia list, I do not refer to it now, but will speak of it later. What has become of these old books I know not; but there is a vague tradition that they, with still older ones pertaining to Maryland, were destroyed by fire at St. Thomas' Manor, while any which may have escaped this conflagration were deliberately burned as rubbish among Father Greaton's papers at St. Joseph's after Father Barbelin's death in 1869. Thus, by accident and through ignorance, records most valuable to the genealogist and historian have been forever lost.

As for the registers which remain in Philadelphia, the oldest, as stated, begins in the year 1758. Now, besides being intrinsically valuable, this record is increased in value by the fact that it is the oldest Roman Catholic register in our city. This being the case, a further account of it may be interesting. It is a little volume of fifty leaves which measure seven and a

half inches in length and six inches across, each one. With a single exception, all of these leaves are closely written over with registrations and indexes referring thereto, the entries being, as usual, in ecclesiastical Latin, proper names in some instances being given a German form, very natural to the registrar, viz., the German, Father Ferdinand Steinmeyer, *alias* Farmer. Although the lines are crowded together and the writing small, the matter is sufficiently legible except when signs and abbreviations are used—then the uninitiated would be at a loss to understand what is meant; but the mystery is not deep, and may be quickly dispelled by reference to the Key which is, or soon will be, attached to the volume.*

This old register is followed by others, bringing the records down to the year 1800, and so on to the present day. For many years all of these old books were in a very dilapidated condition—the binding broken, the leaves loose, and therefore liable to loss; but during the spring of 1886, the Rev Father Morgan entrusting them to safe hands, they were repaired and firmly rebound in strong canvas covers—a most enduring protection against damp or dry-rot—and are now carefully kept in the church fire-proof. Hence I hope that this interesting and valuable relic, viz., the manuscripts forming St. Joseph's old register, is now safe for at least another century, while I have the additional satisfaction of knowing that the preservation of its records is assured; for, owing to the efforts of this Society and the facilities liberally afforded by the Reverend Fathers at St. Joseph's, what was but a single frail manuscript is now a multitude of printed volumes endowed with the enduring life of the press.

From St. Joseph's we must turn to St. Mary's Church for old records. St. Mary's was erected in 1763, but it has no registers separate from St. Joseph's prior to 1787. After 1790 there is a sad gap of forty-eight years—a gulf in which are lost all the baptisms, with the most of the other records of the church for that space of time. This great loss is attri-

*The "Key" is printed in the first volume of this Society's "Records."

buted to those unfortunate contentions, now, happily, long passed away and for the most part forgotten.*

After St. Mary's records come Holy Trinity's, at Sixth and Spruce streets. Although this church was not built until 1789, its registers begin with baptisms performed in the year 1784. St. Augustine's, in North Fourth street, do not open until 1801.

Thus I have given you some slight account of the old registers yet remaining in the churches of Philadelphia; but there are others in different parts of the State whose records go back beyond the year 1800; for instance, Conewago's, in Adams County, begin in the latter part of the last century. Lancaster's in 1787,† and, first of all in point of time, that at Goshenhoppen, beginning in 1741. Since this register is now the senior one extant, it deserves a fuller notice. The mission of Goshenhoppen—but stop, perhaps I may as well tell you what Goshenhoppen is and where it is; for, although it has existed for a hundred and fifty years and more, it is unnoticed by both gazetteer and map, having no definite bounds. Goshenhoppen, Quesohopin, or Cushenhopen, as variously called, is the name applied to the region of country in the valley of the Perkiomen with its tributary streams, and, therefore, spreading indefinitely over the northwestern part of Montgomery County, with the adjoining portion of Berks; indeed, the Goshenhoppen to which I now have particular reference is in Berks County, Washington Township, and is also known as Churchville or Bally. To get to it from Philadelphia you must take the Reading Railroad to Pottstown,

* The following records were seen by me at St. Mary's Church, Philadelphia, in 1885, viz., Baptismal registers, from January 1st, 1787, to December 28th, 1790. From this last date to 1838 the records of this series were missing, as stated in the text; later on, in pulling down the old dwelling-house to the south of the church, some of them were found; but being at once packed away for removal and preservation, I have had no opportunity to examine them.—Marriage registers, none before 1831.—Pew lists begin December 8th, 1787.—Burial list begins January 7th, 1788.

† This register—1787 to 1804—was formerly at St. Mary's Church, Lancaster, but is now in private hands.

thence exchange for Barto, from which terminus Bally is reached by two miles of good road. The country is healthful, the plains good farming land, the hills rich in iron ore, much of which is smelted in the district and adds to its prosperity.

Here, to this pleasant, quiet land came Father Theodore Schneider in the year 1741, and here he built a house and a church, the latter still standing and now enshrining the grave of its founder, and yet holding the evidence of his pious work and journeyings in his register, written by his own hand from the 23d of August, 1741, on through many a long year, and constituting now the oldest register of the Church known in this part of our land. The book is small, convenient to carry in the pocket, and undoubtedly it was so carried from place to place, as its entries attest. Its covering is of stout canvas cloth, and, like St. Joseph's, its leaves are closely written over in Latin. It is gratifying to see fac-similes of the title-page and the first entry, bearing Father Schneider's signature, preserved in Dr. Shea's new volume, before alluded to.*

A few words more and my paper is finished. The manuscript books of which I have written this short account, and to see some of which I have traveled many miles, are invaluable as the sole existing records of the forefathers of people who may now number thousands; hence many should be actively interested in the preservation of these volumes; but through ignorance or utter indifference few of the descendants of the people noted in these registers take even the slightest interest in the matter, and so these old volumes, filled with the records of their progenitors and bearing the proofs of the toilsome journeyings and pious labors of devoted priests among rough frontiersmen and fierce Indians, are allowed to remain, year after year and generation after generation, liable to the damage arising from utter neglect and the total loss of all-consuming fire.

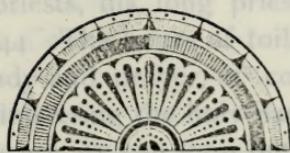
* Besides the *church* registers noted in the text, I may here mention the register of the chaplain to the military post of Fort Duquesne, under the French. This register (1753-56) was printed by Dr. Shea in 1859, and also by the Rev. A. A. Lambing, in his "Historical Researches," A. D. 1884-5.

On this account I cannot help thinking that all old church registers, after a certain limit of time, should be placed in some repository convenient to all the diocese, and safe from fire, damp and theft. The fittest depository for the collected parish registers of a diocese is, unquestionably, the archives of the diocese; and I would most respectfully suggest that the bishops of the various sees call in the old registers to some safe, convenient place for preservation and to facilitate transcription, when necessary. My suggestion is not a new one; the making of transcripts was practised centuries ago by the Church; it has been revived in our day in Europe, and to it we owe the preservation of records which otherwise would now be numbered among the lost.

[Read before the Society on May 30, 1887, by Rev. James C. Fox.]

THE following sketch of one of the most earnest and active pioneer priests of the Church in Pennsylvania is far from being as complete as it should be; yet, imperfect as it is, I hope it may prove interesting to those who revere the memory of the noble priests who, through trackless forests and in humble log-huts, brought glad tidings of great joy to the then few, scattered Catholics throughout the great State of William Penn. The name of Rev. Louis Barth is found in the early records of the Church as often, I think, as that of any of the early missionary priests, his long priestly career extending from 1790 until 1844. He died in poverty, the result of toil and labor, of penitence and charity, of study and labor, of counsel and advice, of preaching and administering the sacraments, of trials and suffering in those years of his life which I can only faintly picture to myself. I have, however, a faint idea of, sufficient, however, to hear with pleasure something concerning such a worthy man.

Louis Barth de Walbach was born of noble parentage in Alsace, at that time a province of France. He was the second son of the noble Count Joseph de Barth and Maria Anna de Rohmer. The title of honor conferred upon his house was that of Walbach, or De Walbach, in consequence of which we often find him alluded to as the Baron of Walbach, and the prefix is added to his name as "De" Barth. He himself, however, always signed his name in the early baptismal records



as Louis Barth or L. Barth. Although entitled to be called De Barth, we will continue in this sketch to use his name as he signed it. He was born at Milaster on the Feast of All Saints, Nov. 1, 1764. Early in life he showed a disposition

REV. LOUIS BARTH, a Pioneer Missionary in Pennsylvania and an Administrator of the Diocese of Philadelphia.

studies at Colley, the founder of this order, St. Norbert, who was called by St. Bernard "the noblest and most eloquent man of his age." From Colley the young graduate went to the Seminary at Strasburg, where he remained for

[Read before the SOCIETY on May 5th, 1887, by Rev. JULES C. FOIN.]

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as Louis Barth or L. Barth. Although entitled to be called De Barth, we will continue in this sketch to use his name as he signed it. He was born at Münster on the Feast of All Saints, Nov. 1, 1764. Early in life he showed a disposition to embrace the clerical state and evinced a holy anxiety to dedicate his life to the service of the sanctuary. His pious and noble parents encouraged the evident holy vocation of their son, and sent him to complete his collegiate course of studies in the then celebrated college of the Premonstratensians at Colley. The founder of this order was St. Norbert, who was called by St. Bernard "the holiest and most eloquent man of his age." From Colley the young graduate went to the Seminary at Strasburg, where he was ordained in 1790.

The horrors of the French Revolution were about breaking like a cloud of fire over the fair face of France, and the young priest and nobleman, like many others, was forced into exile. Having heard of the great need of priests in the United States, he determined to embrace a missionary life and give to the young Church of America the talents, labors and life which his own country refused to accept. Right Rev. Bishop Carroll was indeed very glad and willing to welcome the young Father Barth to his immense diocese. Father Barth arrived at Baltimore in the fall of 1791, and began at once a most active and successful missionary career. His first appointment was to Bohemia Manor, in Cecil County, Maryland, as assistant to the Rev. Father Beaston (or Beeston), where he arrived, as we learn from an entry in a journal kept by Father Beaston at Bohemia Manor, on December 10th, 1791. After a few months he was sent—May 12th, 1792—to Port Tobacco, and labored in the lower counties of Maryland for a few years, from whence he came to Lancaster, Pa., in the year 1795. The mission of Lancaster at that time embraced nearly the whole of central Pennsylvania, now included in the Harrisburg diocese, which contains 10,113 square miles, in which there were scattered here and there a few hundred Catholics. The principal stations or missions were Lancaster, Elizabethtown, Lebanon, Sunbury, Little Britain and Elizabeth Furnace. With headquarters at Lancaster, Father Barth imme-

diately began to encourage the building of churches or chapels at the various points, notably at Elizabethtown and Lebanon, where only log chapels existed which were becoming too small for the respective congregations. Desiring the advice and counsel of the Right Rev. Bishop as regarded these important undertakings, as well as to give his people an opportunity of receiving the holy sacrament of Confirmation, Father Barth invited Bishop Carroll to pay a visit to Lancaster, which was also accepted.

In the early part of the month of July, 1798, Rt. Rev. John Carroll, the first Bishop and Father of the American Church, arrived at Father Barth's mission and encouraged the work of the young priest. In company with Father Barth the Bishop visited Elizabethtown to inspect the site of the new stone church to be erected there, and whilst here His Lordship baptized a child of Joseph and Susan Youtz, on the 10th day of July, 1798. He also administered the sacrament of Confirmation in the little log chapel, which was built on Henry Eckenroth's farm about two miles east of Elizabethtown. Mr. John Eagle, of Maytown, who made his first Holy Communion under Father Barth, was among the members confirmed on that day. Mr. Eagle was born October 4th, 1786, and died October 11th, 1881, aged ninety-five years. It is to this venerable old man that the writer is indebted for considerable information concerning the early history of the Church at Elizabethtown, of which he was a life-long member. The old church at Elizabethtown is probably one of the oldest relics of those times still standing in which the Holy Sacrifice has been regularly offered from the time Father Barth first said Holy Mass in it until the present day, and it bids well to stand another century. On the 30th day of May, 1799, Father Barth, by the instruction of the Rt. Rev. Bishop, laid the corner-stone of the old temple, and on that occasion, as was his usual custom, he preached two sermons, one in English, and the other in the German language, exhorting his hearers to continue steadfast in their allegiance to the faith of St. Peter, in whose honor the Church is dedicated, and to remain also faithful and obedient children of the Bishop of Baltimore.

These sentiments were also expressed in writing, to which the so-called trustees and other principal members affixed their names. This document, drawn up by Father Barth, is still preserved at Elizabethtown, and reads as follows:

"Diese Gemeinde nahm ihr Ursprung von Heinrich Eckenroth: Im Jahr 1752 bestunde sie allein aus seiner Haushaltung, jetzt aber ist die Zahl der Communicanten über die Hunderte, Gott gebe das gleich wie wir zahlreich werden, wir auch in seiner Heiligen Furcht im wahren Glauben und in Christlicher Liebe zunehmen mögen. Der Eckstein unser Kirche ist mit den vorgeschriebenen Kirchen-Ceremonien gelegt worden, den 30th Mai im Jahr 1799 von Rev. L. Barth Katholischer Pfarrer in Lancaster und sogleich unser Pfarrer. Die von der Gemeinde erwählte Vorsteher sind Heinrich Eckenroth, Johann Kaufmann und Andreas Gross. Da wir nicht wissen ob nicht nach unserem Abschied auch Männer aufstehen werden die wie der Heilige Paulus sagt. Acts 20-30. 'Verkehrte Reden reden werden, sich wieder die rechtmässige Geistliche Obrigkeit erheben und Hirten zu sich rufen die nicht zur Thür in den Schafstall hinein treten.' John 10-1 damit wir einer solchen Unordnung und Zerspaltung vorkommen und gänzlich verhindern so erklären wir hierdurch ausdrücklich das es unser entschlossener Willen und fester Vorsatz ist, das kein Vorsteher oder andere Gemeins-Glieder das Recht haben jenen Pfarrherrn der von dem Römisch-Katholischen Bischof von Baltimore geschickt und vorgesetzt wird jemals abzudanken, ihn nicht aufzunehmen oder ihn zu verhindern den Gottesdienst in dieser neu-berbauten Kirche zu halten. Unser Wille und Vorsatz ist auch das kein Priester der nicht die obengemelte Obrigkeit erkannt, ihr nicht unterthänig ist, jemals soll und kann angenommen werden und den Gottesdienst pflegen. Dieses versprechen wir alle, und verbinden uns selbst dazu mit freiwilligen Herzen weil ohne dieses wir wieder den Glauben und Einsetzungen der Römisch-Katholischen Kirche handeln thäten, dessen gehorsame und getreue Kinder wir verbleiben wollen bis in den Tod. Desentwegen unterzeichnen wir mit

eigner Hand: Ludwig Barth, Pfarrer; Heinrich Eckenroth, Johann Wagner, Johann Kaufmann, Conrad Gross, Andreas Gross, George Carolus, John Lynch, Peter Felix, Stephan Felix, Ferdinand Finckle, Joseph Bernhard, Henry Kaufmann, Peter Yutz, Hermann Orendorff, Thomas Kelly, John Moyer, Dominic Egel, Johann Witmann, Charles Wede, Joseph Schitz, et alios."

At Lebanon Father Barth began to collect the few families together and infused new life and faith into their mission, which at the present writing owns one of the finest and most complete church properties in America, which is entirely free of debt, thanks to the good people and the indefatigable zeal of its present, as well as its late, beloved Pastor, A. F. Kuhlmann, a worthy successor of Father Barth, whose grand and noble work has, no doubt, gained for him an immortal crown in heaven. At Lancaster, the headquarters of Father Barth's labors, three large and beautiful churches and schools to-day attest that the seeds of faith and charity planted there by the early missionaries have not been lost. In the beginning of the present century, on account of its fast increasing population, Lancaster required the services of an assistant Pastor. Accordingly in September, 1801, we find the Rev. Anton Garnier with Father Barth for a short time; then the Rev. Michael Egan, who arrived in 1802 and left for Philadelphia early in 1803, and afterwards became the first Bishop of Philadelphia in 1810. In a letter to Father Gallitzin, dated March 1st, 1799, Bishop Carroll mentions a Rev. Egan who attended Emmitsburg and the Mountain Chapel in Maryland. Whether it was the same Father Egan who afterwards came to Lancaster I cannot determine. However, there is an old tradition around Mount St. Mary's that Father Egan, afterwards Bishop of Philadelphia, did attend that mission before the old Mountain church was built. Father Barth remained at Lancaster as its Pastor until requested to take charge of the church and temporalities of the Jesuits at Conewago. Father Barth was a secular priest, and never became a member of the Society; yet, known and beloved by the Jesuits for his prudence and

amiable qualities, he was at that time made Superior or Pastor of the Conewago mission. This was during the suppression of the Society, to which he restored the mission, etc., in 1814, at the restoration of the same. In the records of the Society, kept at Georgetown, D. C., it is related of him: "Rev. Dom. Louis De Barth qui fuit e corporatione Sacerdotum Marylandiae et tempore infausto suppressione Societatis Jesu res ejus tenuit fideliterque reddidit cum faustis avibus Pius VII. Societatem restituit" Father Barth left Lancaster for Conewago, January 15th, 1804, and was followed at Lancaster by the Rev. Francis Fitzsimmons, who arrived there, according to his own statement, January 19, 1804. In the "Life of Father Gallitzin," by Miss Sarah M. Brownson, Father Barth is alluded to as coming to Lancaster about 1801, or after Father Fitzsimmons, both of which are incorrect. The departure of Father Barth from Lancaster caused considerable dissatisfaction among his people, who were very much attached to him, and quite an alarming misunderstanding or unpleasantness arose between Father Fitzsimmons and the more influential part of the congregation, which was partly caused, or at least augmented, by the fact that the Pastor could not speak German, which was not pleasing to a great part of the parish, who were headed by a certain Mr. Risdel, as we learn in one of Father Gallitzin's letters to Bishop Carroll, dated February 21st, 1804, written from Lancaster at the time. Father Fitzsimmons soon after left, and in 1805 Rev. Herman Jos. Stocker attended the Lancaster mission, who very likely requested Father Barth to pay a long visit to Lancaster in order to restore peace and harmony. At all events Father Barth, in October, 1806, returned to Lancaster, and in a short time all differences and troubles ceased. He remained until February, 1807, when he again returned to Conewago, which was still under his charge. In 1806, under Father Barth's administration, the church of St. Patrick at Carlisle, Pa., was built. He likewise laid the corner-stone of St. Patrick's Church at York, Pa., in 1810. He is also said to have built, or at least begun to build, churches at several other missions attended from Conewago at that period. His favorite work was to go on horseback to the

various out-missions, and no one was better known or more beloved than Father Barth, whose coming was always hailed with delight. He was Vicar-General to Bishop Egan, and on July 29th, 1814, a few days after the death of Bishop Egan, Father Barth was appointed as administrator by Archbishop Carroll "to all the authority of the deceased until the Holy See appointed a new Bishop."

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The growing discontent and troubles within the diocese at that period were happily averted by the prudence and ability of the new administrator, who was ably sustained by the Archbishop. Considerable time and trouble were expended in obtaining a new Bishop for the diocese. Father Barth was repeatedly urged to accept the mitre, and was favored by the Archbishops Marechal and Cheverus; but knowing full well the many onerous duties and cares of a Bishop, he shrank from accepting the responsibility, and refused the honor, although the Bull of investiture, as it is stated, had already arrived in Philadelphia. In consequence of the refusal of Father Barth, Rev. Henry Conwell was appointed Bishop of Philadelphia, and arrived there December 2d, 1820.

Father Barth, notwithstanding his official and various duties, had continued to look after the welfare of his beloved Conewago, which he did not care to exchange for a bishopric; and on being relieved of the administratorship, he gave his entire attention again to the humble missionary work at Conewago. Had he, however, accepted the mitre, no doubt his well-known talents and prudent management of affairs as administrator would have so continued, and the serious troubles, which soon after followed, been averted. In the arduous duties of a missionary he continued until the month of November, 1828. At the request of Archbishop Whitfield, of Baltimore, he took charge of St. John's German Catholic Church in the city of Baltimore, which is now called St. Aiphonsus', and is in charge of the Redemptorist Fathers. Here he remained until August, 1838, laboring zealously and without intermission for the welfare of his people until, literally worn out, he retired from active service, and was proffered by his old friends, the Jesuit

Fathers, a home at any of their houses or colleges for the remainder of his life. He chose Georgetown College, near the city of Washington, D. C., where his brother, Gen. John Barth de Walbach, U. S. A., resided.* A comfortable room was fitted up for the aged priest in the college, near the chapel, where he continued to say Holy Mass until the close of his eventful life. For over fifty years he labored in the vineyard of his Master without the many modern conveniences of life and travel which we now enjoy. During that time he attended to various and highly important offices of trust and responsibility, besides his missionary duties. He had many trials and temptations to suffer and avoid, yet all difficulties he successfully encountered and all duties he faithfully performed, co-operating in a singular manner with the calls and inspirations of Divine Providence, and, lastly, old and feeble and poor in this world's goods, he quietly waits for the voice of his Master, who is the exceeding great reward.

On the 13th of October, 1844, after receiving the Holy Viaticum with great fervor and devotion, in presence of his brother, General Barth de Walbach, and a few friends, about five o'clock, P. M., Father Barth calmly expired. The funeral took place from the college on the 15th of October, and was attended by a great number of his friends. Solemn Requiem Mass was sung by the then Bishop of Boston, Right Rev. Benedict Fenwick, a great personal friend of Father Barth, who also pronounced the eulogy. The Deacon and Sub-deacon were Fathers Clark and Stonestreet. His grave is in the small burying ground belonging to Trinity Church, Georgetown, D. C., near the grave of Rev. Notley Young,

* A sketch of General Walbach is printed in the Baltimore *Metropolitan* for July, 1857 (vol. V., p. 392). But for a much more detailed account the reader is referred to J. G. Rosengarten's "German Soldiers in the Wars of the United States," pp. 55-61, where it is also stated that his father, too, came to this country at the outbreak of the French Revolution, settled at Bush Hill, near Philadelphia, where he died September 4th, 1793, and that he was buried in St. Mary's ground on South Fourth street.—ED.

where a neat tombstone marks the resting-place of the ashes of good Father Barth, whose name and deeds are certainly worthy of being remembered, at least by those who to-day are still reaping the fruits of the labors and sacrifices of his noble life.

Adoption of the Constitution of the American Catholic Society of Propagation of the Faith

[Proceedings of the Ninth Annual Meeting of the American Catholic Society of Propagation of the Faith, held in New York, on the 16th, and 17th of September, 1862.]

THE first centenary of the admission of the State of Florida into the United States was celebrated in grand style on the 16th, and 17th of September, 1862. A salute from a prominent and becoming part of the fleet, and the benediction of Cardinal Gibbons, Archbishop of Baltimore, by invitation of the Committee of Arrangements, were the chief incidents of the meeting.

Not the least significant feature of the meeting was the most imposing incident of the occasion, the adoption of the Constitution by our Society, held, under the management of the Propagation Committee, in the lecture-room of the Catholic Patriotic Literary Institute, on Thursday evening, the 17th. The meeting was successful in every respect. Though many were kept away by reason of the reception being tendered by the Catholic Club to the Cardinal at the same time, and by the fatigue consequent to watching the great street parade during the day, yet the hall was filled by an appreciative audience, and all who came remained to the close.

During the meeting the President's table was covered with an American flag, presented to the Society by Miss E. F.

just before the meeting was made in all its fullness and grandeur, who sewed every stitch in it.

Very Rev. Ignatius F. Hickey, S.J., of the Archdiocese, presiding.

alluding to the great men of the time, such a capacity of work done in the short time he was proud to say,

THE CENTENARY OF THE

Adoption of the Constitution of the United States.

[Proceedings of the Tenth Public Meeting of the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA, September 15th, 1887.]

THE first centenary of the adoption of the Constitution of the United States was celebrated in Philadelphia with unprecedented pomp, display, and enthusiasm on the 15th, 16th, and 17th of September, 1887. Catholics took a prominent and becoming part in the event, and His Eminence James Cardinal Gibbons, Archbishop of Baltimore, by invitation of the Committee in charge, recited the closing prayer.

Not the least significant, if far from being the most imposing incident of the occasion, was the celebration by our Society, held, under the management of the Public Meetings Committee, in the lecture-room of the Catholic Philopatrian Literary Institute, on Thursday evening, the 15th. The meeting was successful in every respect. Though many were kept away by reason of the reception being tendered by the Catholic Club to the Cardinal at the same time, and by the fatigue consequent to watching the great street parade during the day, yet the hall was filled by an appreciative audience, and all who came remained to the close.

During the meeting the President's table was covered with an American flag, presented to the Society by Mrs. L. Foy,

just before the evening's exercises were begun. This banner was made in 1876 by a lady then over one hundred years old, who sewed every stitch of it without the aid of glasses.

Very Rev. Ignatius F. Horstmann, D. D., Chancellor of the Archdiocese, presided and made the opening address. After alluding to the pleasure which he derived from being here in such a capacity on this occasion, and referring also to the good work done in the space of three years by the Society, of which he was proud to say that he was one of the original organizers, he went on to speak as follows:

"Ladies and Gentlemen—This day has witnessed the first part of the programme of the nation's celebration of the Centenary of the Constitution, which has been the secret and main spring of the prosperity and happiness of our beloved land. The marvellous progress of the country during these one hundred years has been brought visibly before our eyes. It has been a grand pageant worthy of the event it was intended to commemorate, and the thousands who took part in the same and the hundreds of thousands who were here to witness it, showed that they all realized that expression should be given to the feelings of their hearts, feelings of joy and thanksgiving for the countless blessings, personal, social, civil and religious, which have been assured to them by this, the grandest charter of liberty which thus far in the history of the world has been granted unto man. As citizens of this glorious Commonwealth, as Americans, we all rejoice this day and thank God for what He has done for us in the past and pray that this our Constitution may be perpetual, that what it has done and is doing for us, it may go on working, through the intelligence and virtue of our countrymen, for countless millions yet unborn, forming a yet more perfect union of hearts and homes, establishing justice throughout the land, insuring domestic tranquility to all its citizens, providing for the common defence against every enemy, promoting the general welfare by every honorable means and securing the blessings of liberty to all who come to our shores—yes, may this our Constitution be perpetual.

" If we have every reason as Americans to rejoice and to celebrate this hundredth anniversary of the adoption of the Constitution, which was the real birthday of these United States, we have still stronger reasons to be glad and to thank God as American Catholics for what He has done for the Church here during the last one hundred years. Whatever that miraculous progress has been, under God, we can thank the Constitution under which we live, but especially that First Amendment thereto, made almost as soon as it was framed, which declares that ' Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.'

" I have spoken of the progress of the Church as miraculous, and has it not been really so? At the close of the War of Independence statistics show that there were not more than thirty thousand Catholics in the whole country, and only twenty-five priests. There was no bishop, no Catholic school, no convent or religious community. Of course, the sacraments of Confirmation and Holy Orders had never been administered. Our first Bishop, John Carroll, of Baltimore, was appointed Superior of the American clergy by Pius VI. in 1784, but it was five years later, November 6th, 1789, that he was named Bishop of Baltimore. He went to England to be consecrated, and that happy ceremony took place on Lady Day, August 15th, 1790. With full religious liberty guaranteed, you might have thought that the spread of the true faith would have been rapid and marvellous; but such were the ignorance and bigotry and prejudice of the vast majority of the population, and so few were the zealous missionaries, who came especially from France and Belgium and Germany, that all they could hope to do for years was to save those who were already in the fold. In 1791 Bishop Carroll held his first Synod in Baltimore, introducing Church organization. In 1829 six prelates had already been consecrated and met in the First Provincial Council of Baltimore. After 1840 the tide of Catholic emigration, especially from Ireland and Germany, set in, and from that date, owing to the unheard-of development of the country, the progress of the Church has

been simply marvellous. Contrast 1787 with 1887. Then the number of priests was 25, now it is 7,658; then no bishop, now 12 archbishops and 61 bishops; then a Catholic population of about 30,000, now at least 8,000,000, exceeding the membership of any six Protestant denominations in the country; then no ecclesiastical seminary, now 36. There was not a Catholic college then in the land, now there are 88; no academies then, now 593. There was no Catholic school then, now we have 2,697, with nearly 600,000 pupils. We have now 22 orders and congregations of religious men and some 45 of religious women engaged in teaching and in various charitable works. Hospitals, orphanages, retreats, asylums for almost every form of distress, have sprung up all over the land, their number being 485. I have thought it well to draw out this contrast, taken from the 'Catholic Almanac' of this year; for the figures speak more eloquently than words can—and all this progress, this wonderful prosperity of our holy religion, under God, we must ascribe to our glorious Constitution. Here you have the meaning of this public meeting of the Catholic Historical Society, and, as one of its founders, I have been asked to preside. I consider it a great honor."

Having thus concluded his address, the Rev. Doctor alluded to the enforced absence of the Hon. Michael Glennan, who had been announced to deliver an oration, but was most regretfully detained at home by business complications. He with complimentary and commendatory remarks introduced Mr. Martin I. J. Griffin, who read an exhaustive and interesting paper on "Thomas Fitzsimons, Pennsylvania's Catholic signer of the Constitution," which we print in full in this volume as a separate article.

Rev. Dr. Horstmann having at this point to leave in order to attend the reception at the Catholic Club, Very Rev. C. A. McEvoy, O.S.A., Provincial of the Augustinians, was asked and kindly consented to take the chair.

When Mr. Griffin had concluded the reading of his paper, Father McEvoy introduced S. Edwin Megargee, Esq., who

would recite a poem written specially for this occasion by Miss Eleanor C. Donnelly, and in doing so bestowed well-merited compliments on both author and reader. Mr. Megargee's fine rendering was frequently applauded, as were also the noble sentiments of the poem, which we reproduce in full.

The evening's proceedings were closed with a unanimous vote of thanks to those who had co-operated in carrying out the programme.

Quite a number of priests were present, among them being Rev. Father Morgan, S.J., Rector of St. Joseph's; Rev. Fathers Carroll, S.J., and Brady, S.J., assistants at the Church of the Gesù; Rev. Father Lebreton, Director of the Deaf Mutes' Catholic Mission; and Rev. Father Walsh, of Memphis, Tenn.

*Their voices seem to say, beyond man's power and might,
"Mercy and truth have met" to-day; "justice and peace have kissed!"*

Blessed be God! The golden seed those gallant heroes cast
Deep in our country's virgin soil, a hundred summers past,
The smallest of which is the measured span of Liberty,
Hath taken root.

A tree so vast, its branches spreading o'er mountain, hill and plain;
The rustle of its canopy fills the air with fragrance main;
The humblest creature may find a welcome bough to browse,
And all the nations of the earth —

OUR NATION'S GLORY.

BY ELEANOR C. DONNELLY.

An Ode composed for the Celebration of the Constitutional Centennial by the American Catholic Historical Society of Philadelphia.

Unfurl the banner of the free, the glorious Stripes and Stars,
The triple hues of Liberty emblazoned on its bars,—
Shake forth its folds,—lift up its staff,—and set it firm and fair
Upon the heights where Freedom lights her fires of grateful prayer:
For, lo! the voices of the winds have borne the news abroad,
The blessed tidings of a day belov'd of man and God.
When roar of cannon, clang of bells, proclaim unto the earth
That old Columbia proudly hails her *Constitution's* birth,
And keeps, to-night, high festival, in all her halls aglow,
Because of that glad natal-day, one hundred years ago!

Fling wide the portals of the Past;—let in the light and breeze
Into the magic store-house of immortal memories!

From out the ashes and the dust of dim, historic days,
 The shade of many a hero blest, in living glory, raise,—
 And call from out each mould'ring vault, each sunny, grassy grave,
 Those giants of a by-gone age, soldiers and sages brave,
 Who nobly struggled to secure, to millions yet to be,
 The sweetest boons a land can crave,—*Union and Liberty!*

Pater Patriae,—bid him rise,—illustrious *Washington*,—
 Franklin and Morris,—Ingersoll,—Randolph and Madison,
 Sherman and Ellsworth,—Hamilton, the Pinkneys of the South,
 And last, not least, in council strong, prudent and wise of mouth,
 Those loyal sons of Mother Church, those patriots true and grand,
FitzSimons of our Keystone State,—*Carroll* of Maryland !

Lo ! as they answer to the call—the roll-call of Renown,
 (While round each brow *Columbia* twines her amaranthine crown),
 Their spirit-voices seem to say, beyond Time's murk and mist,
 “ ‘ Mercy and truth have met ’ to-day ; ‘ justice and peace have kissed ! ’ ”

Blessed be God ! The golden seed those gallant heroes cast
 Deep in our country’s virgin soil, a hundred summers past,
 The smallest of all seeds—the mustard-seed of Liberty,—
 Hath taken root and sprouted forth, and grown into a tree,
 A tree so vast, its branches spread o’er mountain, hill and plain ;
 The rustle of its countless leaves make music o’er the main ;
 The humblest creature of the field beneath its shade may browse,
 And all the nations of the earth take refuge ‘neath its boughs !

Here may the exile pitch his tent,—here may the world’s oppress’d,
 Far from the clank of tyrants’ chains, in peace and freedom rest ;
 And north and south, and east and west, by river, lake and bay,—
 In the great cities of our land,—its prairies far away,
 There’s room for all,—there’s work for all,—there’s honor, wealth and
 fame
 For every honest freeman who would carve himself a name !

Then glory be to God on high, who hath these marvels wrought,
 Who, in the councils of the brave, hath blessed each word and thought,
 And made our Nation’s freedom, type of *that* Liberty
 Wherewith our Saviour, Christ the Lord, hath made all people free !

High from the censers of our hearts, upon this day of days,
 Let the pure incense of our prayers ascend in love and praise—
 The perfumes of our grateful souls rise up before the throne
 To waft their fragrance through the courts of God’s Eternal Son ;
 And from His Sacred glowing Heart, like heavenly dew, distil
 Sweet peace on earth to ev’ry man of good and perfect will !

O ripe September! mellow month; first gem in Autumn's crown!
 Bright nymph with rounded, laughing face, and tresses golden-brown,
 Thy 'witching haze is on our streets,—thy fingers, pure and pale,
 Around the ancient State-House spread thy fleecy, violet veil;
 And, as the sunlight of thy smile illumes its hallowed halls,
 We seem to see (sweet memory!), within the storied walls,
 That conclave of heroic men—the immortal *Thirty-Nine*
 Who gave our *Constitution* birth in the blessed *Auld Lang Syne*!

The open parchment on the desk,—the iron standish near,—
 The ink yet wet upon the quill;—no trace of doubt or fear
 Upon the noble faces bent in grave and earnest thought
 Above the instrument whereby our Nation's life was bought,—
 Who, seeing these, shall dare dispute the power of the Lord?
 The statesman's pen is mighter than the warrior's blood-stained sword;
 And peace may reap from battle plain her harvest's golden yield,
 When Cincinnatus swings the scythe across the fertile field!

Long may the genius of our Land within her heart enshrine
 The sacred scroll whereon is writ, in characters divine,
 The record of her dearest rights, the glorious legacy
 Bequeathed her by our valiant sires—*Union and Liberty*!

Fitzsimons, Carroll,—love-embalm'd,—ah! bid their ashes blest,
 Like Egypt's kings in pyramids of deathless glory rest!
 Crowned with the fadeless laurels of a glad and grateful land,
 Cloth'd with the radiant panoply of Fame's immortal band—
 Beneath the Aloes' flow'ring bloom, beneath our banner bright,
 "*The Memory of the Mighty Dead!*" must be our toast to-night;
 And while their virtues and their deeds, heroic and sublime,
 Live, in renascent splendor, in the statesmen of our time,—
 Oh! may their mantle, fluttering down, as did the Saints' of yore
 Fall on *Columbia's* gallant sons now and forevermore!

What were the qualities which induced you to do this work?

James Madison, afterwards President of the United States, who preserved for posterity the debates of the Convention, gives it as his profound conviction, "that there never was an assembly of men charged with a great and arduous trust, who were more pure in their motives or more exclusively or anx-

iously devoted to the object committed to them, than were the members of the Federal Convention of 1787 to the object of devising and proposing a constitutional system which should best supply the defects of that which it was to replace and supersede.

THOMAS FITZSIMONS,

Pennsylvania's Catholic Signer of the Constitution.

[Read before the SOCIETY September 15th, 1887, by MARTIN I. J. GRIFFIN.]

IN the commemoration of the formulation (rather than the adoption) of the Constitution of our country, it is aptly within the lines of this Society's work not only to be AMERICAN, and thus in accord with the patriotic remembrances entwined in a recollection of the important events in our country's history, but also CATHOLIC, so as to manifest that in this Centennial, as in that of every great event in our Nation's history, Catholics take an active interest.

Of those who assembled at the State House to draft principles of government that should give to the States "a more perfect union" and to the general government greater efficiency and power, two were Catholics—Thomas FitzSimons of Pennsylvania, and Daniel Carroll of Maryland. It is of Thomas FitzSimons I will speak.

Washington said to his associates assembled to engage in the great work: "Let us raise a standard to which the wise and honest can repair. The event is in the hand of God."

What were the qualifications of those met to do this work?

James Madison, afterwards President of the United States, who preserved for posterity the debates of the Convention, gives it as his profound conviction "that there never was an assembly of men charged with a great and arduous trust, who were more pure in their motives or more exclusively or anx-

iously devoted to the object committed to them, than were the members of the Federal Convention of 1787 to the object of devising and proposing a constitutional system which should best supply the defects of that which it was to replace and secure the permanent liberty and happiness of their country." (Page 18, Papers of the American Historical Association, Vol. II., No. 4.)

"They were a most remarkable assemblage of men, to whom, under God, we owe our liberty, our prosperity, our high place among the nations," says McMaster in his "History of the People of the United States" (Vol. I., p. 438). "They were," said Alexander Stevens, "the ablest body of jurists, legislators and statesmen that ever assembled on the continent of America." (Ib. I., p. 18.) "It was an assemblage of demigods. It consisted of the ablest men in America." (Jefferson's Works, II., p. 260.) From such men came, as Gladstone has said, "the most wonderful work ever struck off at a given time by the brain and purpose of man."

I hope to show that Thomas FitzSimons stood in the foremost rank with the ablest of these great men, and in public services well merits our honor, as we enjoy the benefit of his services. For if "no delegation contained so many and such able men as Pennsylvania," as the historian of the American People (p. 420) says, we can show Thomas FitzSimons to have been exceeded in public services by Benjamin Franklin alone of the Pennsylvania delegation.

While, as Americans, we unite with our fellow citizens of all denominations in celebrating this great event, we can as Catholics claim our full share in the number of those who were engaged in the great work, and by Daniel Carroll and Thomas FitzSimons prove the devotion of Catholics to freedom and liberty. For, as the noble Gaston, whom it was thought to debar from just rights because he was a Catholic, said in 1835 in his speech on religious liberty before the North Carolina Legislature: "Thomas FitzSimons was one of the illustrious convention that framed the Constitution of the United States, and was for several years the representative in Congress of Philadelphia. Were these and such as these foes

o freedom and unfit for republicans? Would it be dangerous to permit such men to be sheriffs or constables in the land?"

In a short sketch of this signer of the Constitution by Henry Flanders, in the *Pennsylvania Magazine*, Vol. II., notwithstanding his prominence a century ago, it is said that very little is known of him; and Jas. G. Barnwell, Librarian of the Philadelphia Library, in "Reading Notes on the Constitution" says: "Little has been published in a collected form about Thomas FitzSimons." Thus my task, to present as full a record of the career of this statesman as will make it worthy of the patriotic legislator, is the greater.

Of his papers, that would tell much of his career, few remain. No portrait of him is known to exist. Yet he was our city's leading merchant, active public man, foremost and representative Catholic.

Where was Thomas FitzSimons born? Col. George Meade, whose great-grand-aunt, Catharine Meade, married Mr. FitzSimons, gives me Belfast, 1741, though he cannot give the source of his information. Miss Charity Robeson gives me traditional information that Wicklow, Ireland, was the place, and Mr. Maitland strengthens this by writing me: "It has been learned that the residence of the Maitlands in Ireland was at Tubber, County Wicklow. The probabilities are that Thomas FitzSimons was born in that neighborhood." It was there that Peter Maitland married Ann, sister of Thomas FitzSimons. Mr. Flanders corrects his statement of Ireland being the place by saying Philadelphia should be named. Col. A. J. Dallas, U. S. A., has given me information indicating the possibility that Limerick was the birthplace. In a letter to Bishop Carroll, in 1806, Mr. FitzSimons speaks of Ireland as the country of his birth. Ireland was the place, but the locality has yet to be determined. The year was 1741. He had three brothers—Nicholas, Andrew and John, and a sister, Ann. All were residents of Philadelphia; but, concerning his brothers there is an almost entire absence of any information, even traditional, save a little concerning Andrew. In St. Peter's (Episcopal) graveyard, Third and Pine streets, are two graves bearing inscriptions stating that Nicholas and John

Fitzsimmons are interred there. These have been regarded as the graves of two brothers of Thomas FitzSimons; but late and exacting investigation destroys this supposition. Of Andrew but little is known, save that he was in business in 1767, and that in the *Pennsylvania Evening Post*, of August 5th, 1777, Bernard Fearis (a Catholic) gave notice to "all those having any demand upon Andrew FitzSimons, late of this city, to present them to him in Arch street, second door from Second, and receive their respective balances or a dividend thereof." In 1788, as a letter in the possession of Mr. Maitland shows, Andrew was then in Charleston, S. C., whence he wrote to John in Philadelphia relative to the lands in that section. On October 26th, 1803, Thomas FitzSimons became administrator of the estate of John FitzSimons. The sister, Ann, married, in Ireland, Peter Maitland, from Scotland, and by tradition, believed to have come from the neighborhood of the Earls of Lauderdale, whose family name was Maitland. She died May 8th, 1808, and was buried in St. Mary's graveyard, South Fourth street. The issue of this marriage were Peter Maitland, who died young, John Maitland, Thomas FitzSimons Maitland, and Anne Maitland.

When did Thomas FitzSimons come to America? Mr. Flanders states, "between 1762 and 1765." I am, however, of the opinion that he was here as early as 1760.

In the baptismal register of Old St. Joseph's ("Records Am. Cath. His. Soc." Vol. I, p. 253) is the record: On April 13th, 1760, Thomas Fitzsimmons was sponsor with Catharine Spengler for Thomas and Esther Allen; and on the following March 24th (1761) we find Catharine Spengler sponsor with George Meade for John Gattringer (Cottringer); and on November 16th, 1761, we have Mary Gattringer and Thomas Fitzsimmons sponsors for James Nihill. Thus the Thomas Fitzsimmons acting as sponsor is shown to be in intimate relations with the family into which our Thomas married and with others we afterwards find our Thomas associated with. Several other entries of Thomas Fitzsimmons as sponsor appear in the register.

The subscription list for the purchase of St. Mary's burial

ground was started in 1758. The eleventh name on the list is Thomas Fitzsimons, Jr., £8 5s., while near the end is that of Thomas Fitzsimons, £5 8s. The deed to Rev. Robert Harding is dated May 24th, 1763, and one of the witnesses is Thomas Fitzsimmons. In an examination of the archives of the archdiocese of Baltimore on September 5th and 6th, this year, I found a letter of Bishop Egan's of February 17th, 1811, in which he says, speaking of the title of St. Mary's Church, "the only witness to this deed is Mr. Thomas Fitzsimons. Him I consulted on this occasion, as I knew I could do with safety. I also left the deed with him to have it recorded." There are several other letters in the archives from our Thomas FitzSimons to Bishop Carroll, and other letters of Bishop Egan to Bishop Carroll speaking of the Thomas FitzSimons of whom I write. Can we doubt that he was the "witness" spoken of, and one to be trusted? Yet Mr. Maitland writes us:

"It is claimed that the person who witnessed the deed for the ground of St. Mary's Church, and to whom it was given to have it recorded, was the signer of the Constitution. This deed, as recorded, is in fact not witnessed by Thomas Fitz-Simons at all, but by Thomas Fitzsimmons (written with the small s and the two m's). There is nothing in the evidence discovered in Baltimore to show that the person who witnessed the deed, and to whom it was given for record, was identical with the signer of the Constitution." The original deed is missing.

In 1763 Thomas FitzSimons was married to Catharine, sister of George Meade. This date, sought for so long, I obtained from a letter he wrote to Archbishop Carroll in 1808, in which he speaks of having been married forty-five years.

The next record testifying to the presence and the faith of Thomas FitzSimons is obtained from the recently published volume of "Records" of our Historical Society, wherein is given the transcript from old St. Joseph's baptismal register that on September 27th, 1772, Thomas and Catharine Fitzsimons stood sponsors for *Henrietta Constantia Meade*, daughter of George and *Henrietta Meade*, born August 15th. They

did the same duty on August 26th, 1774, for *George Stritch Meade*, son of the same parents, baptized the day of his birth. He died August 29th, 1774. On October 29th, 1775, Thomas FitzSimons and wife, with Garrett Meade and wife, and Thomas Straka, stood as sponsors for Robert Meade, son of George Meade. Robert died May 5th, 1796, and is buried at Christ Church. So FitzSimons and his wife were sponsors in three years and one month for three children of George Meade. This *George Meade* was born in Philadelphia. His father, Robert, is supposed to have come from Limerick.

FitzSimons was one of the founders of the Friendly Sons of St. Patrick, on September 17th, 1771, at Burns' tavern. Washington was adopted a member December 17th, 1781. FitzSimons was Vice-President when Washington, March 18th, 1782, attended the anniversary dinner.

At the last election of the Society, March 17th, 1796, FitzSimons was elected Vice-President, General Moylan being chosen President.

But the times were birth-hours of events that peoples and nations have been gainers by. The days were troublesome and rebellious ones for England. The bill closing the port of Boston passed Parliament in March, 1774. Paul Revere came riding "in hot haste" into Philadelphia with Boston's cry for "help." Our city's patriots met at the City Tavern, Second street above Walnut, east side, on May 20th, 1774, to consider the state of affairs. Thomas FitzSimons was there. A Committee of Correspondence was appointed, and he was named as one of the thirteen under authority to call a general meeting of the citizens; this Committee convened such a meeting on June 18th, at the State House. Eight thousand resolves in liberty's cause were there. Thomas FitzSimons was there.

Meanwhile, on June 1st, 1774, the day of closing of the port of Boston, "all religious denominations suspended business."

That meeting of June 18th declared the closing of Boston's port as an unconstitutional act, and pronounced its judgment that a general congress of all the Colonies ought to be con-

vened. Subscriptions for Boston were to be collected. It appointed a Committee of Correspondence of forty-four members "to determine what is the most proper mode of collecting the sense of the Province regarding the appointment of Deputies to correspond with sister Colonies." Thomas Fitz-Simons was one of the forty-four. The Committee met on June the 20th at the Philosophical Hall. FitzSimons was there. On June 22d the Committee met at Carpenters' Hall. FitzSimons was there also. He and James Mease, Thomas Wharton, Jr., and John Maxwell Nesbitt were appointed a committee to "carry subscription paper around Dock and Walnut Wards to obtain help for Boston."

But the people were getting animated with the principles of self-government, and so they sought to have a Committee elected by popular vote rather than by town meeting appointment. So the Committee of forty-four resigned, and a new Committee was elected. Thomas FitzSimons was of it. They called a conference of delegates from Pennsylvania to meet at Carpenters' Hall on July 15th. Thomas FitzSimons was also one of these deputies. That conference asserted America's rights. This Provincial Conference agreed: 1st. We acknowledge ourselves and the inhabitants as liege subjects of George III., to whom we owe and will bear a true and faithful allegiance. 2d. The idea of an unconstitutional independence of the parent State is utterly abhorrent to our principles. 3d. We desire that harmony with the mother country be restored. 4th. The inhabitants are entitled to the same rights as subjects in England are there. 5th. That the power assumed to bind these Colonies by statutes in all cases whatsoever is unconstitutional and therefore the source of unhappy differences. Then a list of grievances is recited. They resolved on non-importation and to break off "all trade, commerce and dealing with any colony or city or town which will refuse or neglect to adopt the resolves of Congress."

That was Pennsylvania's spirit in 1774. In the Provincial Conventions of 1775 and 1776 Mr. FitzSimons did not take part. The Conference of 1774 requested the Assembly to appoint delegates to a Continental Congress. That Congress

met September 4th, 1774. Washington was a member. According to his Diary, on the afternoon of October 9th, "led by curiosity and good company," he "attended the Romish Church." Who more likely to have been the "good company" to "lead" him to our Church than Thomas FitzSimons, the only Catholic then in official prominence, and one of the conveners of the Congress Washington was attending? During the Constitutional Convention Washington again, on May 27th, 1787, "went to the Romish Church to a high Mass," and as that took place at St. Mary's, where Thomas FitzSimons had a pew, we may believe it was in his company Washington went.

The election of Mr. FitzSimons in May and his serving until July, 1774, as one of the Provincial Deputies, is the first appointment or election to office known to us to have been held by a Catholic. Though not excluded from office under Penn's government up to 1689, after the overthrow of James II., they were then "excepted" from office-holding by virtue of a positive command from England. By the test oath of 1702 they were prevented from office-holding, as the oath was one no Catholic could take. So it continued until the difficulties with England warranted a more just consideration for Catholics, though as to their religious practices they always were in Pennsylvania as free as they are to-day--to publicly worship God according to their faith.

But that Continental Congress had bigots like John Adams, and the very month that Washington with Adams visited St. Mary's church, an address was issued to the people of Great Britain, denouncing the Catholic as "a religion that has deluged your island in blood and dispersed impiety, bigotry, persecution, murder and rebellion through every part of the world."

Affairs became daily more serious; England would coerce the unruly and rebellious. So Lexington came into the world's and humanity's history. The travel-worn courier came rushing into our streets at five o'clock on April 24th, 1775.

The Associators at once became an organized and armed force, and though they too had denounced "Popery" and

also King George as its abetting ally as seeking to impose its superstitions on the good people of these colonies by the power of the Catholic Canadians, Thomas FitzSimons, knowing his country's danger, formed a company. He was assigned to the Third Battalion under Col. Cadwalader and Lieut. Col. John Nixon, who was the grandson of a Catholic from Wexford.

On June 20th the Associators were reviewed by Washington, while on his way to take command of the army at Cambridge, Mass. On June 22d the Third Battalion attended Christ Church to hear a "Sermon on the Present Situation of American Affairs," by Rev. William Smith, a hater of our faith in whose unburied skull mice have, in our own day, made their nest. "Philadelphia is wholly American—strong friends to every congressional measure. No man is hardy enough to express a doubt of the feasibility of their project." So said the fleeing Tory, Samuel Curren, the Admiralty Judge, as he left Philadelphia for England.

On August 16th, 1775, a committee of seventy-six was chosen by the freemen of Philadelphia as a Committee of Safety. One of the election tickets, headed by the names of Dr. Franklin, Thomas Mifflin, Thomas Willing, John Cadwalader and Thomas FitzSimons, is preserved in the Du Simitiere Papers (F. 960), at the Ridgway Library. "This ticket had no run at the election," is the record of Du Simitiere. By the ticket for the six months succeeding February 16th, 1776, it seems that seventeen of the committee who were members of the first committee were elected on the second committee, which was "to continue until the 16th of August and no longer." At the election held August 16th, 1775, the "Mechanicks' Ticket," except three nominees, was elected. (F. 960.) But Captain Thomas FitzSimons was busy with his command preparing for the "time which tried men's souls."

Defeat and success were alternatively Washington's. The Declaration of Independence was the defiance of the Colonies to England when the time of supplication and protest had passed. That was the day of decision. Many sturdy advocates and resolute defenders of the rights of the Colonies

hesitated to take the side of the Declaration and deserted the Patriot party. It was a time of peril to all. Congress appointed June 20th, 1776, as a day of public fast. The Committee of Philadelphia, in giving notice thereof, declared, in the case of the Quakers who would, probably, "not observe the fast," that the "Committee holds liberty of conscience to be sacred, and that any difference of opinions which are not injurious to the community are to be indulged." The people were recommended "to forbear from any kind of insults to said people or any others who may from conscientious scruples or from a regard for their religious professions refuse to keep the fast." On July 3d, 1776, the Provincial Committee of New Jersey asked the Committee of Safety of Philadelphia to send troops to Monmouth Court House to check the Tories and defend the approaches to Staten Island. (Hist. Philada., p. 329.) The three battalions of Philadelphia were ordered to march. They were ill prepared. But the women of our city gathered lint and bandages. Awnings and sails were transformed into tents, clock and window weights made into bullets. Committees to care for the families of Associators were formed, and as Thomas Fitz-Simons was captain of a company in the Third, we find his friend and afterward partner, George Meade, on the Committee for the Third Battalion. This battalion did duty at Woodbridge, Elizabethtown and vicinity. Capt. FitzSimons' company served from July 10th to August 19th, and one member was not discharged until the 29th.

From a pay-roll in the possession of his grand-nephew, Mr. J. J. Maitland, I obtain the following list of members, whose accounts were paid by Pennsylvania:

Lieut. Joseph Bullock. There was a Catholic of this name in Chester County. Sergt. Young's Diary shows "he cared very little for the men" in the campaign of December to January. Gavin Hamilton, ensign; James Hood ("kind and careful," says Young), Sergeant James Ham, Sergeant George Young, Fifer Thomas Jones (served until August 10th); Privates, Richard Guy, August 10th; John Warner, August 10th; Peter George, Charles Forder, John McIntire, John

Smith, William Harper, Thomas Rue, George Norton, Thomas Abbott, Philip Myer, Bernard Watkinson, John Hawkins, Joseph Wetherby, David Henderson, Peter Cuthbert.

In November, 1776, a new Committee of Correspondence, one hundred and nine in number, was elected. FitzSimons was not a member of it, as from conference and committee he had now to pass to sterner duty. On November 6th George Meade & Co., of which firm Mr. FitzSimons was a member, wrote the Sup. Executive Council of Pennsylvania, presenting the request of the Canadian officers imprisoned at Bristol to be sent to Lancaster, "as they are told they can be better taken care of there than in any of the smaller towns." FitzSimons and other Associators had but a brief respite from field duty. Since the July and August campaign affairs had been growing more disastrous for the patriots.

On November 27th, 1776, the Council of Safety announced to Philadelphians: "Our enemies are advancing upon us, and the most vigorous measures alone can save this city from falling into their hands. There is no time for delay. We entreat you by the most sacred of all bonds, the love of virtue, of liberty and of your country, to forget every distinction and unite as one man in this time of extreme danger. Let us defend ourselves like men determined to be free." (F. 960, Du Simitiere Papers.)

Long Island's battle had been fought and lost; New York had been taken; Forts Washington and Lee captured, and Washington was in retreat through Jersey. His heart was in anguish and his desponding cries of "I think the game is pretty near up" and "we are near the end of the tether," best attest the deplorable state of America's struggle for liberty. But when yet did Liberty dwell with a people who had not borne sacrifice unto death for her sake? Liberty or Death had been their battle cry, and a six months' effort to sustain their Declaration was about to end in disaster. It was then indeed "the time to try men's souls." The timid or cowardly went over to Howe, for was not the struggle to end in the destruction of those found in arms? December, 1776, I think the most important period in the Revolutionary struggle and

one that to my mind makes evident the hand of God guiding the patriots in council and in field and a time that gives evidence that they were, as the late Plenary Council at Baltimore declared, "but instruments in the hands of the Almighty." History is but the companion of Religion in teaching that God lives and rules the affairs of men.

Again did the Philadelphia Associators promptly respond to Washington's call for help. And when victory had come and God had sustained the patriots, Washington declared "the readiness which the militia of Pennsylvania have shown in engaging in the service of their country, at an inclement season, when my army was reduced to a handful of men and our affairs were in the most critical condition, does great honor to them."—(*Pa. Mag.*, Vol. 8, p. 256).

On December 3d, 1776, the Committee of Safety sent its members to "go around to collect all the old great coats, coats, surtouts, jackets and breeches from the inhabitants which they can spare," on account "of the exceeding great distress of our fellow countrymen now in the field for want of clothing at this cold season." (Du Simitiere Papers, F. 960)

On December 5th Captain FitzSimons with his company left Philadelphia for Trenton. They went by schooner to Bristol and marched from there to Trenton, getting to that place that night. On the 7th they retreated across the Delaware, as Howe's advance was near at hand. The next day (Sunday) the company marched a mile from shore and pitched tents. Sergeant William Young, whose diary, now in possession of the Pennsylvania Historical Society, gives the details I am repeating, says, under this date, of Captain Fitz-Simons: "Our captain is very kind to our men."

The company proceeded to make themselves comfortable by laying floors to their tents, and by Monday night "they were pleased with the works of their hands," when at night an order came that they must decamp, for Howe's army designed to cross at Dunk's Ferry. All obeyed the order, and at it "we went hurry-scurry almost head over heels," records Sergeant Young.

During the night they marched in rain and snow and "very

“cold” to Neshaminy Ferry, and got there at three o’clock in the morning, “all as wet as rain could make us and cold to numbness.” There they remained until Saturday, when they were marched to Bristol. Next day FitzSimons “went to town and got a discharge for the son of Sergeant Young,” who was “exceedingly unwell,” and also for Valentine Gellaspee.

They took up “march forward” again, and at nine o’clock on Christmas night were at Dunk’s Ferry; but on account of the ice on Jersey shore they could not land the great guns, and so crossed back again to the Pennsylvania shore amid “rain and snow and very cold,” and “our men came home very wet and cold,” records the Sergeant.

It was on that night, you remember, that Washington crossed at McKonkey’s or Patrick Colvin’s Ferry. Patrick Colvin is a new hero, whose services on that eventful night have been made known by recent Catholic historical investigation, and have been recorded by John McCormack, the Catholic historian of Trenton, in the “American Catholic Historical Researches” for January, 1887.

The next day, December 26th, was spent by FitzSimons’ men in drying their clothes. They had not heard of the defeat of the Hessians at Trenton. Cadwalader’s men, who were to cross at Burlington and vicinity, could not do so.

They were posted above the Neshaminy to Bristol and below it to Dunk’s Ferry. In an attack on Trenton they were to cross below Burlington and attack Col. Donop from Burlington to Mt. Holly. But Cadwalader’s men could not cross on account of the ice until the 27th. By that time Washington had defeated the Hessians and got back to the west bank of the Delaware, a military achievement unequaled in war annals.

In the evening of the 26th a “rumor” of the battle came to the camp of FitzSimons’ men, but it was not until they crossed over at Burlington the next morning that they had the rumor confirmed that “Washington had defeated Howe’s men at Trenton.”

The next day, the 28th, was spent in getting baggage over to Burlington. Margaret Morris, who lived on the banks of

the river, makes mention of this fact in her diary (*Pa. Mag.*, Vol. 8, p. 260). She says: "The weather clearing up this afternoon, we observed several boats with soldiers and their baggage making up to our wharf. A man who seemed to have command over the soldiers just landed civilly asked for the keys of Col. Cox's house, in which they stored their baggage and took up their quarters for the night, and were very quiet."

The next day they departed, and Margaret Morris records that "the soldiers at the next house departed, and as they passed by the door they stopped to bless and thank me for the food I had sent them." Sergeant Young mentions in his diary that "the good woman next door sent us two mince pies last night, which I took very kind." What a satisfaction to an investigator to join these two diaries in testimony more than a century after!

But FitzSimons and his men were again on the tramp and bound for Bordentown. They got here at two o'clock, and then marched to Croswick's, four miles from Trenton. They got there at sunset "very much tired," and quartered in the Quaker meeting house. There they remained until January 2d, when orders for duty were received. "Some went one way and some another." Some saw the battle of Princeton, and those of the Third Battalion who took part in it 'stood firm and to it,' says Sergeant Young. As he does not mention the participation of his company, we may accept it as a fact that it was not ordered into active duty.

The next day the company was ordered to Burlington. On January 8th it was ordered back again and to Morristown. It arrived there on the 12th. The soldiers were very uneasy and displeased at being detained, and so most of FitzSimons' men are recorded on pay-roll only up to January 16th. On January 23d orders to march to Philadelphia were received. Sergeant Young's diary records the homeward trip as continuing with him until January 29th.

From another pay-roll of those who received bounty payable by the vote of the General Assembly, also in possession of Mr. Maitland, I get the following names of members of this

company who were in this campaign: George Peter George, Charles Forder, John Hawkins, Charles Wetherby, Jr., John Smith, Edmund Edwards, Alexander Boyd, Sylvester Kintie, John McIntire, John Gray, William Tindall, Alexander Robinson, William Jones, And. Clark, Charles Riggan, Pat. Grogan, Samuel Land, Joseph Cravat, David Stinson, Jas. Swaine, Daniel McLeane, Henry Curtis, George Young, Jos. Hunter. From Sergt. Young's diary I get the following additional names: Mr. Rowe, Mr. Serrull, Fred. Williams, Jas. Hood, Edmund Allmans, John Towers. In this campaign the Third Battalion was commanded by Col. John Nixon, as Cadwalader had become Brigadier General.

On December 10th, 1776, the Assembly appointed FitzSimons an assistant to the Council of Safety, who with the Council were to exercise the powers of the Council. But at this time FitzSimons was in active duty on the Trenton campaign. He did not return until January 29th, and by that time the powers of the committee ceased and the Supreme Executive Council took charge of affairs early in March, 1777. On March 13th the Supreme Executive Council appointed a Navy Board of eleven members, "to do all matters and things relating to the Navy of the State." Thomas FitzSimons was one of the number. The Board met on the 14th, when Major Hubley by order of the Supreme Executive Council was present to administer the oath of allegiance. Ten of the Navy Board were in attendance. Nine refused to take the oath. Thomas FitzSimons was among the nine. He and Robert Ritchie were appointed to wait on the Supreme Executive Council in relation to the matter. Accordingly the next day they appeared before the Council "and presented a memorial setting forth that nine of the members had resolved not to take the oath of allegiance tendered them by Mr. Hubley, of the Supreme Executive Council." The memorial said: "We do not apprehend that the reasons on which our dissent are founded are expected, but we think it necessary to make known to your honors that we are willing and ready to take an oath of allegiance to the United States as well as the office, and that we are extremely desirous of

rendering every service in our power to this State in any capacity in which we can be useful."—(*Col. Rec.*, Vol. XI., p. 183.) Accompanying the memorial was a copy of the minutes of the Navy Board with an address expressive of "attachment to the Independence of America and their readiness to serve the State."—(See 40th Sec. of Frame of Government, for oath.)—Nothing further appears concerning the refusal, and the Navy Board continued its duties.

On March 27th, 1777, FitzSimons and Ritchie attended the meeting of the Supreme Executive Council and laid before it "a state of the divers naval affairs."—(*Col. Rec.*, Vol. XI., p. 191.) On the next day the Supreme Executive Council requested their attendance and desired the Naval Board to recommend commissioned officers. FitzSimons was one of the five who attended.

Affairs were again becoming serious. On April 9th, 1777, Thomas Wharton, Jr., President of the Supreme Executive Council, issued an address to the people of Pennsylvania to be ready to meet the emergencies likely soon to come upon them.

The days of trial came when Brandywine was fought and lost, and Philadelphia in September became the possession of the British victor, and the seat of rebellion against his Most Gracious Majesty became the abiding place of his warriors. But more glorious were the defeats at Brandywine and Germantown than the entry into the captured city, and more brilliant were the crimson marks of patriots' blood on the frosted soil of Valley Forge than the jewels of the fair maids of the Mischeanza to Andre and his love-lorn comrades in the coercion of a people struggling for liberty.

On the evacuation of Philadelphia by the British in June, 1778, and the return of the Patriots, vigorous measures were instituted against all who had aided or encouraged the British. Amongst those arrested were Abraham Carlisle, who was charged with having kept one of the northern redoubts for the British, and John Roberts, of Lower Merion, was charged with enlisting in and encouraging others to join the British army. Both were Quakers, well advanced in years and of

good character. Petitions to save their lives were signed, and among the three hundred and eighty-seven signers in favor of Carlisle was Thomas FitzSimons. But clemency was not extended, and both were hanged on November 4th, 1778. A memorial to the Assembly in 1781 stated that though Cadwalader Dickinson was "disowned" by the Quakers for sitting on the jury in this case, Carlisle and Roberts were not "disowned" for their treason. (F. 960.)

At this time FitzSimons & Co., as the firm is in this instance only called in the "Colonial Records" (Vol. XI., p. 645), were supplying the French fleet with stores. On December 18th, 1778, he presented to the Supreme Executive Council the certificate of Gerard, the French Minister, that the ship Mary and Elizabeth was laden with biscuit and flour for the French fleet, and requesting clearance papers.

Controversies arose relative to amending the Constitution adopted in 1776. Those in favor of amending it formed, in 1779, "The Republican Society." Among the members was Thomas FitzSimons. George Meade and James White, Catholics, were also members.

During this year (1779) there was a very general distress caused by the continuance of the war, the lessening value of the continental money, and the consequent hoarding of specie and the increasing price of provisions. On March 13th, Mr. FitzSimons was elected one of the Overseers of the Poor. They met on the 25th at the Court House to attend to their duties. The distress of the people was so great and business so unsettled that on May 25th, 1779, a meeting of citizens was held in the State House yard. A Committee of Inspection to regulate prices was appointed in June. It issued a schedule of prices at which goods were to be sold or work done—flour, £12 per hundred weight; butter, 15 shillings a pound; boots from £37 to £40. Fines were imposed for making greater charges than those named on the list.

A General Committee for the city of Philadelphia, the Northern Liberties and the District of Southwark was elected on August 2d, to continue to the last day of 1779, for the purpose of "raising and supporting the value of our currency,

regulating of prices, encouraging importation and preventing monopolizing." Mr. FitzSimons was elected on "The Independent and Constitutional Ticket." His name was the thirty-fifth on the list following that of Thomas Paine. It was, however, eighteenth on the list of those elected. (F. 960.)

Anthony Leckner, a Catholic, was also elected. This Committee met to consider and act on the state of affairs. Mr. FitzSimons was appointed on the Committee on "Enquiry into the State of Trade," appointed by the General Committee. This sub-committee on August 10th gave notice that "in order to enable this Committee to do justice to all persons concerned, it requested importers and retailers of wet and dry goods, and the several traders and manufacturers, to send accounts of prices they sold for or exchanged at in 1774 with list of present prices." The Committee would meet daily at the Court House to receive these reports. When Gerard, the French Ambassador, arrived, the Committee presented him with an address.

Measures were taken by the Supreme Executive Council to stop engrossing, forestalling and secreting of supplies and the preventing of extortion. A meeting of merchants was held on September 2d, 1779, to protest, for commercial reasons, against the regulations adopted. George Meade was one of the signers against fixing the prices at which sales should be made.

In July a town meeting had been held to consider the state of affairs with regard to the Continental treasury and the support of the patriot movement. It advised the stoppage of the issue of Continental money and recommended in lieu thereof for the support of the Continental treasury a house to house subscription. FitzSimons was appointed on the Committee for the Dock Ward. Nothing is known of the result of this effort. It could have had but little success, or its work would be on record.

However, while his friend, George Meade, protested against fixing the price of merchandise, Thomas FitzSimons was a member of the second Committee of Inspection regulating the prices. Were they not then business partners?

When FitzSimons was censor in 1783-4, the censors reported "that the attempts which have been made to regulate the prices of commodities were absurd and impossible. They tended to produce the very opposite effect to that which they were designed to produce and were invasions of the rights of property."—(Report of Censors, p. 39, 1784.)

In 1780 the patriot cause was dark, gloomy and despondent. Continental money was almost valueless and distress was all-prevalent. The constant and almost unlimited issue of paper money unsettled prices. An effort to make it equal to gold or silver was made. A list was signed by all officials of the State, by lawyers, merchants and traders. Among the signers were Thomas FitzSimons, George Meade and James White.

Charleston surrendered to the British on May 28th, 1780. The news did not depress the patriots in Philadelphia. It inspired the women of our city to strive to do something for the soldiers. Committees covering the city soon collected £1500 in specie. This patriotic and humane action prompted the merchants of the city also to serve the army in the field. They organized the Bank of Pennsylvania to supply the army with provisions for two months. Each subscriber gave bond to the directors to pay their subscriptions in specie in case it was demanded to meet the bank's engagements. The subscriptions amounted to £315,000 in notes on interest; directors to borrow money on credit of bank for six months or less at six per cent. and to receive from Congress sums appropriated; all money to be used to purchase provisions and expenses of transportation.

The terms, thus detailed, to my mind strip the action of most of the patriotic or national glamor that late writers give to the combination. However, it was to serve the men in the field, and so is entitled to merit. Among the subscribers for £2000 was the firm of George Meade & Co., and at this time Thomas FitzSimons was the business associate of George Meade. The bank opened July 7th, 1780, in Front street below Walnut.

"When Congress could neither command money nor credit

for the subsistence of the army, the citizens of Philadelphia formed an association to procure a supply of necessary articles for their suffering soldiers. The advantages of this institution were great and particularly enhanced by the critical times in which it was instituted." (*Ramsey's His. Rev.*, Vol II., p. 355.)

Continental money was now valued at seventy-five to one of specie. Business was in a deplorable condition, and suffering excessive among the people. In November, 1780, a meeting of citizens was held at the State House to consider the state of affairs. It appointed a committee of thirteen to form an association of the people who would agree to pay and receive Continental money as freely as specie at a rate to be agreed on, and to expose to public odium all who refused to do so as enemies of liberty. One of the members of the committee was Thomas FitzSimons.—(*His. Phila.*, p. 409.)

In regard to all affairs pertaining to commerce Thomas FitzSimons was consulted by both State and Confederacy authorities. Alexander Hamilton bears witness to the help he obtained from Thomas FitzSimons in establishing the financial policy of the Government, and in funding the debt that was incurred in waging the Revolutionary war. Having sought his advice relative to measures for the regulation of pilots and the charge of light-houses, he received the following reply, dated November 6th, 1780: "The difficulty of making provision, by a general law, for the regulation of pilots and the superintendence of light-houses, buoys, etc., appears to me to be insurmountable, otherwise than by the appointment of commissioners in each State (say three), to reside at the principal port; to give them certain powers in the act and authority to make by-laws subject to the revision of the President of the United States, or, perhaps more properly, of the Secretary of the Treasury. By this method the complete control of the pilots would be in the United States—a thing, in my opinion, important to the revenue; and the regulations may be adapted to the circumstances of each State without interfering with each other. If you approve of the idea, and I can be serviceable in carrying it into effect, you may com-

mand me. I am, respectfully, etc."—(*Hamilton's Works*, Vol. IV., p. 82.)

I doubt not that several "Observations on the utility of funding the public debts of the United States," appearing a few years afterwards in the *American Museum*, published by his fellow-Catholic, Mathew Carey, were written by him.

On November 1st, 1781, a meeting of merchants was held at the City Tavern for the purpose of starting a bank. Among the subscribers were George Meade & Co., of which Mr. FitzSimons was a member, and Thomas FitzSimons, for himself, and Thomas FitzSimons for George Meade. So not only did the firm invest in the new enterprise, but each member made an investment in his personal character. (*His. Phila.*, p. 2089.) This was the Bank of North America. On December 31st, 1781, it was chartered by Congress. The charter named Thomas Willing as president. The directors were also named, and Thomas FitzSimons was one. Opposition was shown to Thomas Willing, as he "had been lukewarm during the war." In March, 1782, the grant of a charter from the State was sought. In the act Willing was again named as president and FitzSimons as a director. Opposition was again manifested towards Willing, but the act finally passed by a vote of 27 to 24. Thomas FitzSimons served as a director of the Bank of North America from its organization, in 1781, until 1803, when he resigned and became President of the Delaware Insurance Company.

At a meeting of the Hibernia Fire Company held at Patrick Byrnes' house, Front street below Walnut, on November 22d, 1781, Thomas FitzSimons was elected a member.

On November 22d, 1782, FitzSimons was elected a member of the Congress of the Confederacy. His counsel was availed of by Hamilton, Madison, Carroll, Gorham, Peters and others of that Congress.

On November 26th, 1782, four days after his election to the Congress, FitzSimons proposed that Commissioners of the United States, settling accounts with the States for redemption of paper money, should be empowered to take up all the outstanding old money and issue certificates to be apportioned

on the States as part of the public debt; the same rule to determine the credit for redemption by the State. This proposition was considered the least objectionable by the Committee and was referred to a sub-committee made up of Rutledge, FitzSimons and Alexander Hamilton, the plan to be matured and laid before the General Committee. Hamilton suggested in its favor that "it would multiply the advocates for Federal funds for discharging the public debt and tend to cement the Union." (*Madison Papers. Debates*, p. 8.)

On January 16th, 1783, Mr. FitzSimons opposed disclosures being made as to the negotiation of Dr. Franklin with Congress relative to cōfiscation and to British debts.

On January 28th, when a plan of general revenue was under discussion, he urged general confidence, "as no specific plan had been preconcerted among the patrons of a general revenue." On January 30th, 1783, FitzSimons moved that the information from Virginia of its inability to give further contributions to Congress, be referred to a committee. He endorsed Mr. Gorham's animadversions on that State, and declared that Virginia for 1782 paid but "the paltry sum" of \$35,000 and was, notwithstanding, endeavoring to pay no further contributions." It was referred to a committee.

On February 15th, 1783, in a debate on finances, Mr. Mercer remarked that it would be good policy to separate instead of cementing the interests of the army and the other public creditors, insinuating that the claims of the latter were not supported by justice. FitzSimons replied that it was unnecessary to make separate appropriations to one particular debt ; the mercantile interest—the chief creditors of Pennsylvania—had by their influence obtained the full and prompt concurrence of Pennsylvania in the impost, and if that influence were excluded, the State would repeal the law. He concurred with those who hoped the army would not disband unless promises should be made to do them justice.

On the clause fixing an impost for twenty-five years, FitzSimons voted no, as he wished it unlimited so as to bring sufficient to pay all debts.

On March 20th, 1783, Virginia sent instructions to her del-

egates against admitting into the Treaty of Peace with England any stipulations for restoring confiscated property. The Pennsylvania Executive Council sent a request to delegates of Pennsylvania to obtain a reasonable term for making payment of British debts. These matters were referred to a committee consisting of Osgood, Mercer and FitzSimons. During the debate Mr. FitzSimons declared, on mature reflection, that a complete general revenue was unattainable from the States and was impracticable in the hands of Congress.

His house was the scene of the social gatherings of the delegates. Questions of Congressional import were the subjects of social converse. One such meeting took place on February 20th, 1783, when the matters of revenue and the condition of the Continental army were considered by the statesmen. Until the claims of the soldiers who had battled and won independence had been satisfied, FitzSimons was not in favor of the army being disbanded. In that Congress he was an active spirit, and when Rhode Island sent Congress a letter assigning the reason for not complying with the laws of Congress relative to import duties and prize goods, Alexander Hamilton, James Madison and Thomas FitzSimons were appointed a committee to send the reply of Congress. The names of his associates alone give evidence of the most forcible character of the foremost position he occupied among the statesmen of that time, and of the standing he had in that Congress. The reply is so commercial and applies business principles and maxims so aptly, that though Bancroft (*Formation of Constitution*, Vol. I., p. 14) declares that it was written by Hamilton, yet in its commercial presentation of views we may fairly claim that it was FitzSimons who inspired or framed, if he did not write, this portion of the reply, so very similar is it to his views. He applies principles yet worthy of the attention of our law-makers. We have him declaring that "the principal thing to be consulted for the advancement of commerce, is to promote exports. All impediments to these either by way of prohibition or by increasing prices of native commodities, decreasing by that means their sale and consumption at foreign markets, are in-

jurious." This surely is a principle of tariff legislation yet worthy of being applied to our own times.

Thomas FitzSimons was father to "Protection to American industry" by tariff on imported goods "sufficient to afford our workingmen a competitive chance in supplying the needs of our people." This was said in the Congress of the Confederacy, and we will find him the advocate of protection to American industry in the first Congress of the United States, and acknowledged by Madison and by Webster as the first to propose the so laying imposts as to protect American manufacturers.

But he said in reply to Rhode Island, "it is not to be inferred that the whole revenue ought to be drawn from imports; all extremes are to be rejected. The chief thing to be attended to is, that the weight of the taxes fall not too heavily in the first instance upon any particular part of the community. A judicious distribution of all kinds of taxable property is a first principle of taxation. The tendency of these observations is only to show that taxes on possessions, on articles of our own growth and manufacture, are more prejudicial to trade than duties on imports."—(*Hamilton's Works*, Vol. II., p. 221.) Is not that principle worthy of attention to-day?

A cessation of hostilities having been proclaimed in 1783, Mr. FitzSimons on April 12th inquired of the Executive Council if vessels or goods from Great Britain could be admitted to enter at the custom house.

The Constitution of our State then provided that "in order to keep inviolate forever the freedom of the Commonwealth, Censors should be annually chosen." Their duty was to "inquire whether the Constitution had been preserved inviolate in every part, and whether the Legislative and Executive branches had performed their duties as guardians of the people, or had assumed or exercised other or greater powers than they were by the Constitution entitled to." The knowledge and experience of Thomas FitzSimons were in this trust given to the duty to which his fellow-citizens assigned him.

At an election held October 14th, 1783, Thomas FitzSimons

and Samuel Miles were declared elected Censors. The Council of Censors met at the State House on November 10th. Fitz-Simons and Miles did not attend until the 13th. A protest against their being the duly elected members was presented and referred to a committee who reported that Miles received 944 votes; FitzSimons, 934; David Rittenhouse, 685; and George Bryan, 665. It appeared also that 230 votes in excess of the number of names on the voters' list had been cast. Deducting these, Miles and FitzSimons were yet in a majority. Soldiers' votes were counted, and it was charged they were used to intimidate election officers. So events in our own days, which are taken as signs of degeneracy, are but the repetition of scenes of the past. "History repeats itself." The report of the Investigating Committee of the Censors was adopted by a vote of 14 to 8, and Miles and FitzSimons entered upon the discharge of their duties. Miles resigned June 8th, 1784, and George Bryan succeeded him on June 24th.

On January 2d, 1784, Miles, FitzSimons, General Arthur St. Clair, Thos. Hartley (York), and John Arndt (Northumberland) were appointed a committee to "report those articles of the Constitution materially defective, and which absolutely require alteration or amendment." Accordingly, on January 14th, 1784, the Censors submitted to the Legislature sundry amendments and alterations which they recommended incorporating in the Constitution. One of the defects they pointed out was "the rotation in sundry offices which the Constitution established."

In the council FitzSimons favored a senate, and was opposed to a council having supreme executive power.

In 1783 the Bank of New York was founded. An unfriendliness arose between it and the Bank of North America. William Seton was cashier of the Bank of New York. On March 21st he left New York bearing a letter from Alexander Hamilton to Thomas FitzSimons, introducing him to his "acquaintance and attention." His purpose in visiting Philadelphia, adds Hamilton, "is to procure material and information in the form of business. I am persuaded you will with pleasure facilitate his object. Personally you will be pleased with him. He will

tell you of our embarrassments and prospects. I hope an incorporation of the two banks, which is evidently the interest of both, has put an end to differences in Philadelphia." But Seton found confusion at the Bank of North America, owing to the "opposition of the Bank of New York." Finances were unsettled, and bills of Robert Morris for £60,000 had just gone to protest in Holland.

In the returns of military fines from March, 1777, to April, 1783, paid to Captain Bevin's company, the name of Thomas FitzSimons appears for £13.

The partnership between George Meade and Thomas Fitz-Simons was dissolved early in 1784. In March Mr. FitzSimons was in business "on Walnut street wharf," and in January Mr. Meade announced his removal to Walnut street, next door to his dwelling house, just above the corner of Third. Then Meade & Nicholas became the firm name.

When Rev. John Carroll came to Philadelphia to administer Confirmation, which he was empowered by Rome to do on June 6th, 1784, which authorization he did not receive until November 28th of the same year, from Le Sieur Barbe Marbois, the French Consul at Philadelphia, he did not start "on a progress to administer confirmation" (Carroll to Father Plowden) until September 22d, 1785. It must have been in October when Father Carroll reached Philadelphia, and while here he "lodged at the house of Mr. FitzSimons." (*U. S. Cath. Mag.*, 1844, p. 622.) While there Rev. Charles H. Wharton, the apostate Jesuit, visited him relative to the settlement of property rights, as they were of family connection. Though they had, in 1784, issued pamphlets against each other, yet they met in a friendly manner.

On December 20th, 1785, Mr. FitzSimons was one of a committee of merchants to examine certain correspondence to William Kymner of Kingston, Jamaica. The committee certified that the correspondence was honorable and related to commercial matters. Mathew Carey & Co., publishers of the *Evening Herald*, then made a retraction for having stated otherwise.

At the election of 1785 Mr. FitzSimons was elected a mem-

ber of the Pennsylvania Assembly, and during the session introduced several petitions for the repeal of the Test Laws that had been adopted relative to those who had not been active in support of the Colonies or who had been Loyalists during the Revolution. He advocated the abolition of all such Test Laws.

On March 22d, 1785, the Pennsylvania Assembly passed to second reading a bill to "protect the manufacturers" of Pennsylvania by duties on more than seventy articles. Thomas Fitz-Simons, as a foremost advocate of this measure, was but advancing protective measures he had urged in the Congress of the Confederacy. On June 2d, 1785, citizens of Philadelphia held a town meeting. After eighteen days its committee reported that Congress ought to have more power over commerce, and that "foreign manufacturers interfering with domestic industry ought to be discouraged by prohibitions or protective duties."

—(*Formation of the Constitution*, Vol. I., p. 187.)

On March 25th the Assembly authorized the Supreme Executive Council to appoint five Commissioners to meet those of Maryland and Delaware on business concerning the improved inland navigation of the rivers running through these States. According to the authority thus given, the Council on April 11th, 1786, elected Mr. FitzSimons one of the Commissioners.

In the Assembly, on November 17th, 1785, on a bill to prevent vice and immorality, an amendment was offered to prohibit the erection of places for theatrical performances or for playing any such exhibitions. Thomas FitzSimons voted in the negative, and the vote was 29 in favor to 37 against. On November 21st a bill was presented for licensing and regulating a theatre in the State of Pennsylvania. FitzSimons voted "to lay on the table," and it was so decided.

On November 29th FitzSimons voted in favor of the report on Test Laws.—(See *Penna. Gazette*, No. 2896, for report.) The report was adopted by a vote of 40 to 26. On November 30th the petition of manufacturers of bar iron for an increased duty was referred to FitzSimons, Clymer and Whitehill.

On December 3d, 1785, a petition was presented of Donald-

son & Coxe, Coxe & Frazier, and John Pringle for the loan of two twelve-pound cannon for arming their sloop bound to the West Indies. FitzSimons voted for loaning, but the motion was defeated by a vote of 30 to 31. The voters in the negative objected to favoritism, and thought the debts of the State should be paid—"just before generous,"—and that the cannon should not go from the State while the article of the treaty with England relative to the northwestern posts was not settled.

On September 30th, 1786, at a meeting of the Friends of Equal Liberty, held in the Universal Baptist Church, Thomas FitzSimons, Robert Morris, George Clymer, William Mill and Jacob Hiltzhimer were nominated for Representatives in the Assembly. They were elected. In the Assembly this year FitzSimons was one of the signers of a minority report on a bill annulling the declaration of trust of the Scots Presbyterian Church. The minority considered it as "a precedent dangerous to the religious liberties of the people."

Now came on the great event we are commemorating. It is not within my province, nor in accord with my method, to narrate the causes that brought about an abandonment of the Confederacy form of government, under which the patriots of the Revolution sought to establish a government of the people. One event, or circumstance, or suggestion, or measure followed another until the great day of the Constitutional Convention, May 25th, 1787, came, and the delegates then in town went to the State House. Mr. FitzSimons had been appointed delegate to the Constitutional Convention by the Assembly on December 30th, 1786, when Thomas Mifflin, Robert Morris, George Clymer, Jared Ingersoll, James Wilson and Gouverneur Morris were appointed. By the supplementary act of March 28th, 1787, Benjamin Franklin was appointed. Not many attended the first day, but among the few was Thomas FitzSimons. It was not until July 9th that Daniel Carroll, the other Catholic member of the Convention, came. In the Convention FitzSimons voted against universal suffrage and in favor of limiting it to freeholders, and in favor also of giving Congress power to tax exports as well as imports; also that

the House of Representatives should with the Senate be necessary to ratify treaties. The Constitutional Convention finished its work on September 17th, 1787. Mr. FitzSimons was at this time also a member of the Assembly of Pennsylvania.

In the convention for the formation of the Constitution of our country, by reason of the absence of any official report of its proceedings, we are unable to trace the actions of Mr. FitzSimons in the formulation of the great charter. But from the glimpses into the assemblage afforded by the recollections and sketches of debates made by men who have gained more renown than has fallen to the lot of Mr. FitzSimons' name, and the "Journal" of the convention, we get indications of the activity and usefulness of Pennsylvania's Catholic signer.

On August 7th, 1787, when Gouverneur Morris moved to restrict the right of suffrage to freeholders, the motion was seconded by Mr. FitzSimons, and when, a month later, on September 7th, James Wilson moved that the House of Representatives should also concur with the President and the Senate in the ratification of treaties, Mr. FitzSimons seconded that motion. When, three days later, it was proposed that the Constitution, which they had nearly finished the consideration of, should be referred to the Congress of the Confederacy for its assent, Mr. FitzSimons objected, declaring that to so do would be inconsistent with the Articles of Confederation under which the Congress held authority. When, upon August 21st, the matter of taxing exports was under consideration, Mr. FitzSimons declared himself in favor of so doing, but not immediately. Power ought to be given for it to be laid when the proper time called for it. This would become the case when America became a manufacturing country.

Mr. FitzSimons served as the Pennsylvania member of the committee considering commercial measures. Daniel Carroll, his fellow Catholic, also served on that committee. He opposed permitting the legislatures of any of the States to allow vessels to enter or pay duties at any other ports than those of the State to which they were bound. He said that though to do so might be an inconvenience, he thought it would be

better to require vessels bound for Philadelphia not to enter below the jurisdiction of the State.

Wilson, "the most learned civilian of the Convention," as Bancroft calls him in his "History of the Formation of the Constitution of the United States of America" (Vol. II., p. 58), was the spokesman of the Convention for Pennsylvania; and as he spoke we may assume FitzSimons voted. Before the Committee met, Gouverneur Morris and other members from Pennsylvania in the Convention urged upon the larger States in the Federal Convention the equal vote which they enjoyed in the Congress of the Confederacy; but the Virginians stifled the project. (Bancroft, *Constitution*, Vol. II., p. 7.)

In committee on May 30th, 1787, Randolph offered a resolution, which Gouverneur Morris had formulated, "that a national government ought to be established consisting of a supreme legislative, executive and judiciary." Pennsylvania voted for the resolution. Her delegates also, after three weeks' hesitation, voted that the legislature should be composed of two branches. On the question whether the members of the first branch would be chosen directly by the people or by the State Legislatures, Pennsylvania voted in favor of election by the people. "Without the confidence of the people," said James Wilson, "no government, least of all a republican government, can long subsist; nor ought the weight of the State Legislatures to be increased by making them the electors of the National Legislature (p. 17). The election by the people is not the corner-stone only, but the foundation (p. 29).

As to whether the National Executive of the Government should be one or many, Wilson and Pinkney proposed it should consist of a single person. "A long silence prevailed, broken at last by the chairman asking if he should put the question." "Unity in the Executive," said Wilson, "will be the best safeguard against tyranny." As to the mode of appointing the Executive, Wilson favored an election by the people every three years, and against the doctrine of rotation. After the Convention had decided in favor of a term of seven years, and that the Executive should not be twice eligible, "how to choose the Executive" remained the perplexing problem.

Wilson proposed that electors chosen in districts of the several States should meet and elect the Executive by ballot, but not from their own body. He deprecated the intervention of the States in the choice (p. 22). His motion was supported only by the Pennsylvania and Maryland delegates, and, from sheer uncertainty what else to do, the Convention left the choice of the Executive to the National Legislature. For members of the Senate Wilson favored "an election by the people in large districts, but arranging the districts only for the accommodation of voters." He wished to "keep the States from devouring the National Government" if the legislature elected the Senate (p. 30). Yet election by legislatures was adopted, but in the Convention the State electoral system was decided on.

Concerning voting in the House of Representatives Pennsylvania demanded representation in proportion to members. And this was adopted by the votes of Massachusetts, Pennsylvania, Virginia, the two Carolinas and Georgia, and the ratio for representation was fixed at that of the "free inhabitants and three-fifths of all other persons." The appointment of Senators was fixed according to representative population, each State to have at least one, on the proposition of Wilson and Hamilton. Pennsylvania and Virginia voted against Senators being elected by the legislatures, but voted that Senators should be elected for nine years, and Delaware agreed with them.

On June 27th, 1787, the rule of suffrage in the two branches of the National Legislature was considered "and brought the convention to the verge of dissolution, so that it scarcely held together by the strength of a hair." It was decided that the House of Representatives would be in accordance with the population of the several States. And a reversal of this decision was never attempted, says Bancroft. It was then proposed that Senators should vote by States, "for," said Ellsworth, "if the great States refuse this plan, we shall be separated for ever." "If the minority will have their own will or separate the Union, let it be done," said Wilson. "I cannot consent that one-fourth shall control the power of

three-fourths." But Connecticut, through Ellsworth, won the day," says Bancroft, though the motion was lost by a tie; but it was known that New Hampshire and Rhode Island, had they been present, would have voted with Connecticut. So a committee of one from each State was appointed to draw up a compromise, which reported on July 3d, 1787, that in the first branch of the first Congress there should be one member for every forty thousand inhabitants, counting all the free and three-fifths of the rest; that in the second branch each State should have an equal vote; and that, in return for this concession to the small States, the first branch should be invested with the sole power of originating taxes and appropriations. (Bancroft, *Formation*, p. 68, Vol. II.)

Wilson, of Pennsylvania, claimed the Committee had "exceeded its powers." Gouverneur Morris moved to refer the report to a committee and to have it report a ratio of representation. The committee reported in favor of the legislatures of the States regulating the representation according to the wealth and total number of inhabitants. A great deal of discussion ensued. Yates and Lansing, of New York, withdrew, and Hamilton afterwards "took but little part." Representation by numbers was adopted after several exciting sessions, and finally "without a negative."

Wilson resisted an equality of votes in the Senate. It was finally adopted and the number fixed at two from each State.

Seven years was fixed as the time of citizenship prior to eligibility to the House of Representatives. Wilson wished less so as to encourage immigration, and stated that "almost all the general officers of the Pennsylvania line and three of her deputies to this convention, Robert Morris, FitzSimons and himself, were not natives." But seven years was adopted. Pennsylvania voted against nine years of citizenship before one could be elected a Senator. It was thought too long.

The Constitution was signed September 17th, 1787, in Philadelphia, "the home of the Union" and the "citadel of the love of one indivisible country."—(Bancroft, *Format. of Const.*, Vol. II., pp. 238-241.)

The same day the following communication was sent to the

Pennsylvania Assembly, as is shown by the proceedings of the Assembly as recorded by Thomas Lloyd (a Catholic); the letter being read, on motion and by special order the same was read a second time:

" PHILADELPHIA, September 17th, 1787.

SIR:—The Convention having decided on the form of a Constitution to be recommended to the consideration of the United States, we take the earliest moment to communicate this important intelligence to the Assembly of the Commonwealth of Pennsylvania, and to request you to inform the honorable House that we shall be ready to report to them at such time and place as they may direct.

With respect, we have the honor to be, sir,

Your most obedient and humble servants,

B. Franklin, Robert Morris,

Thomas Mifflin, Jared Ingersoll,

George Clymer, Thomas FitzSimons,

Gouverneur Morris, James Wilson.

To the Honorable the Speaker of the House of Assembly."

Whereupon, on motion of Mr. FitzSimons, it was ordered that 11 o'clock to-morrow morning be assigned for reading the said report.

The next morning, at 11 o'clock, Franklin, "fulfilling his last grand public service, was ushered into the hall of the Assembly" (of Pennsylvania), followed by his seven colleagues of the Convention which had formed the Constitution.

The Assembly's report reads:

" The honorable delegates representing this State in the late Federal Convention were introduced, when his Excellency, B. Franklin, addressed the Speaker :

" 'SIR:—I have the very great satisfaction of delivering to you and to this honorable House the results of our deliberations in the late Convention. We hope and believe that the measures recommended by that body will produce happy effects in this Commonwealth as well as to every other of the United States.'

" His Excellency then presented the Constitution agreed to in convention for the government of the United States.

"After the reading of the document, his Excellency, the President of this State, now addressed the chair:

"Sir:—Your delegates in convention conceive it their duty to submit, in a more particular manner, to the consideration of this House, that part of the Constitution just now read which confers on Congress exclusive legislation over such district as may become the seat of government of the United States. Perhaps it would be advisable to pass a law granting the jurisdiction over any place in Pennsylvania not exceeding ten miles square; which, with the consent of the inhabitants, the Congress might choose for their residence. We think, sir, that such a measure might possibly tend to fix their choice within the bounds of this Commonwealth, and thereby essentially benefit the citizens of Pennsylvania."

Adjourned. No action was taken for ten days.

On September 29th (the last day but one of the session), Clymer proposed to refer the act of the Federal Convention to a convention of the State. Pleas for delay were made, to which Mr. FitzSimons replied thus:

"I think too highly of the good sense of this House to suppose it necessary to say anything to prove to them that their agreement to calling a convention is not unfederal, as every member must have fully considered the point before this time; now I do not think a single gentleman supposes that it would be unfederal. Though the member from Westmoreland has taken some pains to persuade us that Pennsylvania has been hitherto a federal State, and that we are about to depart from that conduct, and to run before even prosperity itself, I think it greatly to the honor of Pennsylvania that she deserves the gentleman's commendation, by having always stood foremost in support of federal measures; and I think it will redound still more to her honor to enter foremost into this new system of confederation, seeing the old is so dissolved or rotten as to be incapable of answering any good purpose whatsoever. Has the gentleman ever looked at the new Constitution? If he has, he will see it is not an alteration of an article in the old, but that it departs in every principle from the other. It presupposes, sir, that no confederation exists;

or if it does exist, it exists to no purpose, as it can answer no useful purpose; it cannot provide for the common defense, nor promote the general welfare. Therefore, arguments that are intended to reconcile one with the other, or make the latter an appendage to the former, are but a mere waste of words. Does the gentleman suppose that the Convention thought themselves acting under any provision made in the Confederation for altering its articles? No, sir, they had no such idea. They were obliged, in the first instance, to begin with the destruction of its greatest principle, equal representation. They found the Confederation without vigor, and so decayed that it was impossible to graft a useful article upon it; nor was the mode, sir, prescribed by that Confederation, which requires alterations to originate with Congress. They found at an early period that no good purpose could be effected by making such alterations as were provided by the first articles of Union. They also saw that what alterations were necessary could not be ratified by the legislatures, as they were incompetent to ordaining a form of government. They knew this belonged to the people only, and that the people only would be adequate to carry it into effect. What have Congress and the Legislatures to do with the proposed Constitution? Nothing, sir—they are but the mere vehicles to convey the information to the people. The Convention, sir, never supposed it was necessary to report to Congress, much less to abide their determination; they thought it decent to make the compliment to them of sending the result of their deliberations—concluding the knowledge of that would be more extensively spread through this means—not that I would infer there is the least doubt of the most hearty concurrence of that body. But should they decline, and the State of Pennsylvania neglect calling a convention, as I said before, the authority is with the people, and they will do it themselves; but there is a propriety in the legislatures providing the mode by which it may be conducted in a decent and orderly manner.

"The member from Westmoreland agrees that a convention ought to take place. He goes further, and declares that it must and will take place, but assigns no reason why it should

not early take place. He must know that any time after the election will be proper, because at that time the people, being collected together, have full opportunity to learn each other's sentiments on this subject. Taking measures for calling a convention is a very different thing from deciding on the plan of government. The sentiments of the people, so far as they have been collected, have been unanimously favorable to its adoption, and its early adoption, if their representatives think it a good one; if we set the example now, there is a great prospect of its being generally come into; but if we delay, ill consequences may arise. And I should suppose, if no better arguments are offered for the delay than what has been advanced by the gentleman on the other side of the House, that we will not agree to it. As to the time for election, that has been all along conceded, and gentlemen will propose such time as they think proper"*(pp. 131-132).

Mr. Findley replied "in favor of delay," and in answer to Mr. FitzSimons said that every member had not read the Constitution "with the view of considering it in this House"; that he thought it "unwise to throw away the dirty water before we get the clean, and before I go into my new house I wait till it is finished and furnished."

The question in favor of a convention was adopted by 43 to 19, but the date was not set. FitzSimons voted in its favor.

Robert Whitehall, on behalf of the minority, asked a postponement until the afternoon. It was granted.

The House then adjourned until 4 P. M. On reassembling the nineteen members were absent. The sergeant-at-arms was sent after them. They were found, but refused to return. The speaker "wished to know what the members would choose to do." Mr. Wynkoop said, "if there was no way of compelling those who deserted from duty to perform it, then God be merciful to us." "The following morning a number of citizens, whose leader is said to have been Commodore John

* Proceedings and Debates of the General Assembly of Pennsylvania. Taken in Short Hand by Thomas Lloyd. Volume the First. Philadelphia: Printed by Daniel Humphreys, in Spruce street, near the Drawbridge, 1787.

Barry, forcibly entered the lodgings of James McCalmont, a member from Franklin county, and Jacob Miley, a member from Dauphin county, who were among the seceders, and whom they dragged to the State House and thrust into the chamber where the Assembly was in session without a quorum."

There were then forty-six members present. McCalmont "informed the House that he had been forcibly brought into the Assembly room contrary to his wishes by a number of citizens whom he did not know, and begged he might be dismissed."

Mr. FitzSimons said he "would be glad to know if any member of the House was guilty of forcing the gentleman from the determination of absenting himself; if there was, he thought it necessary that the House mark such conduct with their disapprobation. But we are to consider, sir, that the member is now here, and that the business of the State cannot be accomplished if any one is suffered to withdraw; from which consideration I conclude it will be extremely improper for any member to leave the House until the laws and other unfinished business are complete. He hoped the member would not be dismissed; for he thought no one man ought to be allowed to break up the Assembly of Pennsylvania, which could be done agreeably to the Constitution only by the time expiring for which it was chosen. * * * *

He was a friend to good order and decorum, but he believed McCalmont's complaint was not to be redressed by the House. The member is now here and we may determine that he shall stay, not only on constitutional grounds, but from the law of nature, that will not permit anybody to destroy our existence prematurely."

McCalmont made for the door. FitzSimons addressed him, but so as not to be heard (by Lloyd). Others called out to stop him; citizens at the door barred his departure, and he returned. FitzSimons said McCalmont "told him he had occasion to go out, and was willing to go with the sergeant"; so FitzSimons hoped it might be complied with. The Speaker put the question. The House refused.

A messenger that day arrived from New York. He had

been sent by William Bingham, representative in Congress, which was then in session in that city. He brought a copy of a resolution of Congress recommending conventions of the States to consider the new Constitution.

After the proceedings above detailed the Assembly voted that an election should be held on the first Tuesday in November, and Philadelphia should be the place of meeting of the State Convention to consider the proposed Constitution, and November 21st the time. The Pennsylvania Assembly, within twenty hours of the passage of the recommendation by Congress, resolved to call a convention. But the friends of the Constitution had to use force to secure a quorum of the Assembly so it could do so. "The announcement was hailed by three cheers and the ringing of church bells."

Seceding members issued an address protesting against the action of the Federal Convention and Assembly; that the Pennsylvania delegates were all from Philadelphia, and represented the landed interest, and had exceeded their authority.

The minority opposed the "aristocratic influence," and feared that the upholders of the Constitution would "become the seed of a permanent national party," which would override the States. They wanted a bill of rights which, among other needs, should "secure liberty of conscience in all matters of religion."

The election was held November 6th, 1787. The city delegates (Republicans) received 1215 votes (the highest number). The Constitutionalists, headed by Franklin, but from 132 to 255 votes each. The Republicans were George Latimer, Benjamin Rush, Hilary Baker, Thomas McKean and James Wilson. Both Wilson and McKean favored the Constitution.—(See Lloyd's report of their speeches, the only ones reported.) The Constitutionalists were Benjamin Franklin, David Rittenhouse, Charles Pettit, John Steinmetz and James Irvine.

That night a mob attacked the house of Major Boyd, in which the anti-Constitutional members of the Executive Council and of the Assembly were sleeping.

The Convention met from November 21st to December

12th, when the ratification of Pennsylvania by a vote of 46 to 23 was given to the Constitution of the United States.

The change made by the new and supreme law is well set forth in the words of James Wilson in the Convention of Pennsylvania considering the Constitution: "When we had battled all the menaces of foreign power, we neglected to establish among ourselves a government that would ensure domestic vigor and stability. What was the consequence? The commencement of peace was the commencement of every disgrace and distress that could befall a people in a peaceful state. Devoid of national power, we could not prohibit the extravagance of our importations, nor could we derive a revenue from their excess. Devoid of national importance, we could not procure, for our exports, a tolerable sale at foreign markets. Devoid of national credit, we saw our public securities melt in the hands of the holders, like snow before the sun. Devoid of national dignity, we could not, in some instances, perform our treaties, on our parts; and, in other instances, we could neither obtain nor compel the performance of them on the part of others. Devoid of national energy, we could not carry into execution our own resolution, decisions or laws."—(Debates of the Convention of Penna., p. 37.)

Next day the members of the convention and of the Supreme Executive Council, with the officers of the State and city, and others, went in procession from the State House to the old court house, corner of Second and Market streets, where the ratification of the instrument was formally proclaimed. A salute of twelve guns was fired, and bells were rung. The convention then returned to the State House, where two copies of the ratification of the Constitution were signed. At three o'clock the convention met again, and, with members of the Supreme Executive Council and Congress, went to dinner at Eppley's tavern. "The remainder of the day was spent in mutual congratulations upon the happy prospect of enjoying once more order, justice and good government in the United States."

When Pennsylvania had ratified the Constitution the opposition did not cease. The anti-Federalists met at Harrisburg

in September, 1788, and nominated Blair McClenachan and Charles Pettit for Congress. Others friendly to the Constitution met at the State House on October 25th, and named FitzSimons, George Clymer, Henry Hill, Hilary Baker, William Bingham, and John M. Nesbitt as suitable men from whom two could be selected as nominees. The convention met at Lancaster, and selected FitzSimons and George Clymer at the election held November, 1788. FitzSimons received 2478; Clymer, 2468; McClenachan, 575; and Pettit, 687 votes. Mr. FitzSimons was re-elected to the second and third Congresses.

FitzSimons, as we have seen, was a member of the Pennsylvania Assembly in 1787, and at the same time he was a member of the Constitutional Convention. He was present in the Assembly during September, 1787. On the bill for the "Better Regulation of Juries," he favored the reduction of the fine for non-attendance from £6 to £3. He was a member of the committee reporting the bill. He did not think it proper "that executive officers should be left at liberty to impose penalties or punishment in a Republic." The reduction was not, however, agreed to. A clause was reported in favor of paying jurymen 5s. a day. FitzSimons said he "was not much acquainted with the subject nor very solicitous about it. He had little to do with courts, and therefore he could not say how they were attended. But he had made inquiries of gentlemen well informed, and they had told him the present system was burdensome and disagreeable, without any equivalent. Philadelphia had paid more than £1500 annually on this account, and the effect in the dispatch of public business was not altogether as great as had been represented, nor had it other good effects. On the contrary, there were bad ones arising for the city. Many of the lower people, he was informed, sought employment in this way, and were anxious to serve on juries for the pay by which that desirable routine of citizens was prevented in a great measure. Every man in the society pays something to that society for which compensation cannot be made. The service of jurors is of this nature, and the reward for each is reciprocal. It is that kind of reward

more suitable to the inhabitants of a republic and agreeable to the people of Pennsylvania above all others. The practice in many courts is to collect, but not to pay jurors." The clause stopping payment to jurors was adopted.

On the question of issuing license to auctioneers he wanted the collection uniform in all counties or exemption for Philadelphia. It had paid £6000 or £8000. "Nor can the people of Philadelphia longer suffer themselves to be taxed so partially."

Dr. Logan, in reply, did not consider the license so oppressive as FitzSimons had represented. "It had affected principally those numerous foreigners who came among us and particularly disposed of their property by vendue. The citizens of Philadelphia bore but a small part of the expense."

When the bill to incorporate the Episcopal Church of St. John, at York, was introduced, FitzSimons proposed several amendments to the charter, and to endow the school of the church. In answer to the objection of Mr. Clymer against "erecting a public school for the instruction of any particular society," FitzSimons replied: "We all know that the public schools erected by the Legislature are in fact under the direction of persons of a particular persuasion, though such is not expressed in the law, and though there may be objections to attaching them to a particular church by express language, there is none to the fact. That while the College at Carlisle and the University in Philadelphia were under the direction of a particular society, and he knew no ill consequences to arise therefrom, as they did not exclude children of another form from receiving an education, he had some doubts of the propriety of adding the clause to the charter. The clauses were put into his hands by members from that county." The bill passed.

On September 14th, 1787, FitzSimons presented the annual report of the Pennsylvania Hospital, and was then appointed on a committee to visit the institution. The same day a bill for the erection of parts of Westmoreland and Washington counties into a new county being under consideration, he acknowledged himself totally "ignorant of that country," but "though

ignorant of the country he had heard with satisfaction that its capital, Pittsburgh, was considerable in extent, and possesses a great number of inhabitants, and from the advantages it enjoys from nature likely to increase and become a place of some consequence. The great convenience of having courts of justice there, already the port was visited by all whose business leads them to the western country, is apparent. The county town, with the gaol, was to be on the west side of the river, "and there is not a soul to commit, for there is not a soul lives on that side of the river." FitzSimons thought the bill premature and would answer no good purpose either to the State or the people who ask it. "I am rather against the measure than for it."

On September 15th, 1788, a bill to enable the erection of a floating bridge across the Neshaminy being under consideration, FitzSimons "thought useful improvements worthy of the particular patronage of the Legislature, and permanent bridges were extremely useful; and those who hazard their money in such structures ought to have it in their power to reimburse themselves in a moderate manner. But he saw no necessity of erecting another bridge so near one already there, in sight of the other, and so as he wished justice to be done he wished Mr. Besonet to be reimbursed for his expense and trouble before he voted to erect the bridge. In reply to the charge of monopoly, FitzSimons said that he detested monopolies as much as any member, but did not consider this one, as no one was compelled to cross it. The bill was defeated.

On September 19th, 1788, FitzSimons voted for the division of Bedford county.

On September 20th FitSimons presented and read the amount of taxes for 1787 up to September 6th. "Thinking an inquiry into the management of the treasury necessary, he moved the appointment of a committee of seven to inspect into the public treasury and to report to the House." He was named by the House as chairman. On the 27th the committee reported "that in consequence of the delinquencies of many counties in paying taxes, a review of our tax laws is necessary."

In June, 1788, a meeting of the friends of the Constitution was held at Eppley's tavern to arrange for the celebration of the adoption of the Constitution when nine States should have ratified it. On June 21st New Hampshire gave the ninth endorsement. The commemoration of the adoption was celebrated on July 4th, by which time Virginia had added her ratification. A parade of the trades of the city took place. The procession started from Third and South streets, and marched up Third to Callowhill and thence to Fourth, thence to Market, and out to Union Green at Bush Hill, where the day was spent in speech-making and the drinking of American porter, beer and cider, and festivities. In the procession Mr. FitzSimons, representing the French Alliance, rode the horse of Count Rochambeau. He carried a flag of white silk having three *fleur-de-lis* and thirteen stars in union, and overhead the words "Sixth of February, 1778," in gold letters.

That Franklin was not one of those originally named as delegates seems to have been charged to the enmity of Dr. Rush. This the latter resented as unjust, and accordingly wrote to Mr. FitzSimons, who was in New York attending the sessions of the first Congress. Mr. FitzSimons replied as follows:

Mr. FitzSimons was elected a member of the convention.

NEW YORK, 29th July, 1789.

DEAR SIR:—I am happy to have it in my power to contribute in any degree to remove an impression, which by your letter of 27th seems to have given you great uneasiness. I am the better able to do it because your predictions have been so perfectly verified. I have frequently reflected on the circumstances with pleasure since the thing happened.

I remember your lamenting to me several times that Doct. Franklin had not been elected one of the delegates to the convention, and that toward the close of the sessions of Assembly, previous to the meeting of that body, you pressed me strongly to propose it; his name had been among the first nominations, and it was then generally understood his health rendered him unable to attend, and as that suggestion was supposed to come from his friends, I was unwilling to bring him again into view for the appointment. The reasons you gave, however, made some impression upon me, and I inquired of a particular friend of the Doct. whether the appointment would be acceptable. From the answer I was satisfied it would, and on the succeeding day I proposed it to our friends in the house, who very readily concurred in and supported the measure.

I have very frequently since that time mentioned how fortunate it was that the appointment was made. The Doctor's punctual attendance proved that it was agreeable to him, and I always believed that his name recommended the Constitution. These were the effects that you predicted; they struck me at the time, and induced me to interest myself more in the measure than I otherwise should have done, as I was, perhaps, less acquainted with Doct. Franklin than any other of the members. I am very sorry to hear his latter days are attended with so much pain. I very much respect his general character and consider him as one of the innumerable instances in which eminent services have been treated with ingratitude. With that regard, I am, dear sir,

Yr. mt. obt. servt.,

THOMAS FITZSIMONS.

Doct. Rush.

[Rush MSS., Ridgway Library.]

On September 13th, 1788, the Legislature passed "an act to incorporate the members of the Religious Society of Roman Catholics belonging to the Congregation of St. Mary's in the city of Philadelphia." The incorporators (and thus the first trustees) were Rev. Robert Molyneux, Rev. Francis Beeston, Rev. Lawrence Graessl, pastors, and George Meade, Thomas FitzSimons, James Byrne, Paul Esling, John Cottringer, Jas. Eck, Mark Willcox and John Carrell.

Mr. FitzSimons was elected a member of the First Congress, which met in 1789 in accordance with the requirements of the Constitution which we are now commemorating. He was named a member of the Committee on Ways and Means. On February 9th, 1789, he requested the Supreme Executive Council of Pennsylvania to appoint a committee, to confer with his committee respecting the provision necessary to be made for payment of pensions. On April 8th he was appointed on the committee to draft an act "for regulating the collecting of imposts and tonnage." On May 25th he was appointed on the committee to fix the compensation to be paid the President, Vice President, Senators and Members of the House of Representatives. On July 14th he was appointed chairman of a committee to prepare a bill for the government of the North-West Territory, on the Ohio, and reported on the 16th. On July 21st Mr. FitzSimons wrote to President Mifflin of

Pennsylvania relative to certain requirements of the Continental Loan Office. He said: "If my agency in that or any other business which concerns the State can be useful, you may command my services.—(*Pa. Archives*, Vol. XI., p. 595.)

In August, 1789, the question of fixing the capital of our country came before Congress. It was first proposed, on September 7th, to name "the east bank of the Susquehannah, in Pennsylvania," but an amendment was offered naming "the north bank of the Potomac, in Maryland." The vote stood 21 to 21, with FitzSimons voting against the Potomac. Wilmington, Del., was proposed, but defeated by a vote of 19 in favor of and 32 against, with FitzSimons in the negative. To establish it on "the Potomac, Susquehannah or Delaware" was lost by a vote of 23 to 28, with FitzSimons in the negative.

To "the banks of either side of the Delaware not more than eight miles above or below the Falls of Delaware" was tried; it got but four votes, with FitzSimmons among the forty-six nays. To insert "banks of Susquehannah" instead of "east bank" of the same river, received twenty-six votes to twenty-five nays, with FitzSimons among the nays. To insert after Pennsylvania the words "or Maryland," was lost by twenty-five to twenty-six, with FitzSimons voting nay. Efforts were made to insert "Philadelphia." The vote for our city was twenty-two in favor to twenty-nine against; but FitzSimons, we may think it strange, is among the nays. So the "banks of the Susquehannah in Pennsylvania" was adopted by a majority of one vote. Thomas FitzSimons is thus shown to have favored the east bank of the Susquehannah. Then it was resolved that a committee of three should be appointed by Washington, to select the most eligible location on the banks of the Susquehanna, in Pennsylvania. The vote was twenty-eight to twenty-one; FitzSimmons voting in the affirmative. But we know the capital was not established as the first Congress decreed. On September 8th the Georgetown inhabitants petitioned Congress offering "to put themselves and their fortunes under the exclusive jurisdiction of Congress in case that place should be selected as the seat of government." On September 21st came the offer from the Assembly of Pennsylvania

offering Philadelphia. From one point to another the question continued until it was laid over for the action of the next Congress.

On May 27th, 1790, FitzSimons was appointed chairman of the committee of Congress to provide for a settlement of accounts between the United States and the various States.

On December 24th, 1790, he was appointed chairman of the committee of Congress to ascertain "how far the owners of ships shall be liable to freighters of goods shipped on board." On December 27th he was also appointed chairman of a committee to prepare a bill to enable the Collector of the Port of Philadelphia to land goods at other places than this city when navigation is obstructed by ice. On the 30th such a bill was presented by this committee and became a law on January 5th, 1791.

On February 15th, 1791, President Washington sent Congress a message notifying it that he had come to an understanding with the Court of London in relation to points of commerce between the two nations on principles of reciprocal advantages. This message was referred to a committee of which Mr. FitzSimons was a member. Five days previously he had been appointed one of a committee of three to draft an act as a supplement to the act re-establishing a treasury department. On October 28th, 1791, he was appointed on a committee to bring in a bill for registering ships and regulating those in constant service.

On February 8th, 1791, Washington notified Congress that an article of expense in the department of Foreign Affairs had been incurred for which no provision had been made by law; he sent the letter to the Secretary of State "so that you may do therein what you shall find to be right." It was in relation to a claim of John Brown Cutting, and to Thomas FitzSimons as chairman of a committee was referred the duty of ascertaining what was right.

In considering the act to collect import duties it is of special interest to us of this protective community to know that Madison and Webster "regarded it as important historical evidence that Thomas FitzSimons was the first to suggest, as the clear

duty of Congress, the so laying of imposts as to encourage manufacturers." This, says Flanders, "should be the delight of every true-born Pennsylvanian to know." An examination of the records of Congress will sustain this declaration by the abundant evidence of the efforts of Mr. FitzSimons to impose protective duties. Thus on unwrought steel, for every 112 lbs., FitzSimons proposed a duty of 66 cents. In opposition to this it was urged that it would be oppressive of the agricultural interests. So strong were the denial of this on Mr. FitzSimons' part and the facts he brought to sustain his position, that the duty was fixed at 56 cents. On cable and cordage he strove to impose 100 cents. He got seventy-five; but on tarred cordage he succeeded in getting 90 cents. On nails and spikes he got one cent per lb., "so as to protect their manufacture." After the several duties had been settled by the committee of the whole of the first Congress Mr. FitzSimons was a member of the committee appointed to draft an Act in accordance with the resolves of the committee.

In the Congress in 1789, the question of taxing imports came up. The debate reflects the sentiments of some eminent men. Hon. Roger Sherman, of Connecticut, proposed a tax of fifteen cents per gallon on West India rum. Mr. Lawrence, of New York, argued that so high a duty would lead to smuggling, and consequent loss of revenue. Mr. FitzSimons, of Pennsylvania, thought there was no object from which they could collect revenue more to be subjected to a higher duty than ardent spirits of every kind, and if they could lay the duty so high as to lessen the consumption in any degree, the better, for it is not an article of necessity, but of luxury, and a luxury of the most pernicious kind."—(*Liquor Problem*, by Dr. Dorchester, p. 163.)

One has but to examine *The Congressional Directory* of the first Congress containing a synopsis of the debates, as reported by his fellow-Catholic of Philadelphia, Thomas Lloyd, to discover FitzSimons' strenuous advocacy of protection, and his knowledge of finances, commerce and measures for the regulation of navigation.

He favored a duty upon ale, beer and porter imported, as

their manufacture deserved encouragement, for if the people were to be improved by what entered into their diet it would be prudent for the National Legislature to encourage the manufacture of malt liquors. In committee he proposed six cents a gallon, but James Madison's motion for eight cents was adopted, but in Congress ten cents was moved by FitzSimons, and adopted.

On candles imported, FitzSimons moved for an impost of two cents a pound. He said: "I have no doubt but that in a few years we shall be able to furnish sufficient to supply the continent. Pennsylvania lays an impost on candles from Ireland and England; and the necessity of encouraging those manufactures which the State Legislatures deemed proper, exist, in a considerable degree. It will be politic for the United States to continue such duties till their object was accomplished."

So we might go through the record and develope at length his views on protection to American industry. He was the earliest advocate of that principle, though it is important to note that he "thought there was a clear distinction between taxing manufactures and raw material well known to every enlightened country."

On February 27th, 1793, the Secretary of the Treasury complained to Congress of inaccuracies in printing the statements he sent that body. FitzSimons was chairman of the committee to which the complaint was referred. The committee discovered that the printer, solicitous for the rapid dispatch of the public business, had of late omitted to send proofs to the department. Experience even now justifies the belief that the proofs were not returned in due time, and thus the printer was incommoded and no doubt under the restrictions which prevented him from charging time on the work, and so "the intention of the House to have the business speedily executed" was a commendable one. At any rate, FitzSimons stood by the printer and reported that no new regulation was necessary. So we may hope the Treasury department was taught that a printer had to have a fair chance to do work that Congress had in hand.

So I might give many more extracts from the proceedings of Congress from 1789 to 1794. Enough has been given to show the activity and general usefulness of Mr. FitzSimons, especially in matters relating to the public revenue, commerce and finances. A study of his life in a historical aspect is best presented by the evidence of his worth and usefulness. His works live after him and influence not this generation and country alone, but all mankind, for as our nation's birth, struggles, progress and trials have concerned and influenced all people, so the work of those who did valiant duty or legislated wisely for our country's advancement is worthy of remembrance.

The first Congress under the new Constitution met March 4th, 1789, at New York. On July 4th it passed the first act imposing duties on imports. This was the second law which the new Congress passed.

After the Revolution, England endeavored commercially to master the new nation and to crush it so that the people would be glad to return to her authority. "They mean," said John Adams, while Minister to England, "Americans should have neither ships nor sailors to annoy her trade." "Patience will do no good; nothing but reciprocal prohibition and imposts will have any effect." (Bancroft's *Form. Const.*, Vol. I., p. 206.) This, too, after Adams had told George III. that they were a people having "the same language, a similar religion and kindred blood." The King replied: "The moment I see a disposition to give this country the preference, that moment I shall say, let the circumstances of language, of religion and of blood have their natural and full weight."—(*Ibid.*, p 201.)

On March 24th, 1789, the Pennsylvania Assembly resolved that a convention should be called to revise the Constitution of the State. Mr. FitzSimons and his fellow Catholic, Mark Wilcox, of Delaware county, voted in favor of the convention.

The Supreme Executive Council of Pennsylvania refused to promulgate this action. The revision project had been brought about by the efforts of "The Republican Society," started in 1779, which urged the revision of the Constitution

of 1776. Associated with FitzSimons in that Society were such men of distinction as Benjamin Rush, John Nixon, Robert Morris, Thomas Mifflin, Francis Hopkinson and John Cadwalader. The Constitutional Convention was held, and on September 2d, 1790, a new Constitution of the State was adopted.

The College Academy and Charitable School of Philadelphia was, by the friends of American liberty, considered as being conducted by officials inimical to the cause of independence. Whether justly charged or not, the charter of the College was annulled by the Assembly in 1779 and a new charter granted to the University of Pennsylvania. Under this charter the Rev. Ferdinand Farmer was chosen as a trustee representing one of "the six principal religious denominations." He acted as such. He was the first Catholic priest to hold even such an office in our State. In 1789 the charter was restored to the College of Philadelphia, and at the second meeting of the corporators, held March 11th, 1789, Thomas FitzSimons was elected a trustee. He served until the union of the college and the university in 1791.

After the Constitution was sent to the States for ratification, then came the great controversy as to its merits and its value to promote the welfare of the people and to serve the purposes of good government. Mr. FitzSimons took a very active part in securing the ratification by Pennsylvania, as we have seen. He was in correspondence with the leading men concerning its ratification by the other States. The following letters from Cyrus Griffin, the President of the Congress of the Confederacy, show how he was kept informed:

"NEW YORK, 16th June, 1788.

"I am not a little happy that the important business of the proposed Constitution is going on so well in Virginia. Governor Randolph's recantation, though embarrassing enough with respect to himself, may produce some pleasing consequences.

"New Hampshire will certainly adopt the system. About two-thirds of this State are at present in opposition, but the Federal members expect to convert a great number—and, from good authority, I am told that Governor Clinton thinks it absolutely necessary that New York

should adopt the measure also. Governor Collins and some of the leading men of Rhode Island are advocates for the plan now. From the appearance of things, taken together, we have good reason to conclude that the Union will be complete." —(Bancroft's *Hist. Format. Const.*, Vol. II., p. 470.)

" NEW YORK, 15th Feb., 1788.

"Colonel R. H. Lee and Mr. John Page, men of influence in Virginia, are relinquishing their opposition; but what to us is very extraordinary and unexpected, we are told that Mr. George Mason has declared himself so great an enemy to the Constitution that he will heartily join Mr. Henry and others in promoting a southern confederacy." —(*Hist. Format. Const.*, Vol. II., p. 461.)

Mr. FitzSimons was in 1790 an advocate of the election to the Governorship of Pennsylvania of Gen. Arthur St. Clair. He was foremost in promoting his nomination, and to the suggestion that St. Clair might not be elected, he wrote that soldier this noble sentence: "I conceive it to be a duty to contend for what is right, be the issue as it may." St. Clair was defeated, and Gen. Mifflin was elected.

While in the first Congress, the failure of the Expedition against the Indians of the North-West under St. Clair provoked much unfavorable comment upon that commander. Gen. St. Clair asked Washington to appoint a court of inquiry, to ascertain the cause of the failure. He declined. It was proposed in Congress to request Washington to do so. FitzSimons suggested "the impropriety of requesting the President to institute a court of inquiry, as the reasons and propriety of such courts are better and more fully known to the President than to the members of the House." Accordingly FitzSimons moved the appointment of a special committee. That committee of seven, with FitzSimons as chairman, unanimously reported that the failure could in no respect be attributed to St. Clair. The report went over until the next session, when communications from the Secretary of War and others were referred to the committee, which again reaffirmed its previous reports.

After the election of Washington to the Presidency, under the Constitution we are now testifying our loyalty to, various

religious denominations and other organized bodies presented addresses to the Father of our Country, testifying their admiration for his character, and grateful recognition of his services to his country. On behalf of the Catholics of the country, an address was presented, signed by Rev. John Carroll, for the clergy, and by Charles Carroll of Carrollton; Daniel Carroll, Thomas FitzSimons, and Dominic Lynch of New York on behalf of the laity.

**"ADDRESS OF THE ROMAN CATHOLICS OF AMERICA TO
GEORGE WASHINGTON.**

"SIR:—We have been long impatient to testify our joy and unbounded confidence on your being called by a unanimous vote to the first station of a country, in which that unanimity could not have been obtained without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue. Our congratulations have not reached you sooner, because our scattered situation prevented the communication and collecting of those sentiments which warmed every breast. But delay has furnished us with the opportunity, not only of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience. It is your peculiar talent, in war and in peace, to afford security to those who commit their protection into your hands. In war you shield them from the ravages of armed hostility; in peace you establish public tranquility by the justice and moderation not less than by the vigor of your government. By example as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens. You encourage respect for religion, and inculcate, by words and actions, that principle on which the welfare of nations so much depends—that a superintending Providence governs the events of the world, and watches over the conduct of men. Your exalted maxims and unwearied attention to the moral and physical improvement of your country have produced already the happiest effects. Under your administration America is animated with zeal for the attainment and encouragement of useful liter-

ature; she improves agriculture, extends her commerce, acquires with foreign nations a dignity unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure by the recollection that you, Sir, have been the principal instrument to effect so rapid a change in our political situation: This prospect of national prosperity is peculiarly pleasing to us on another account; because whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defense under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them where they have been granted, and expect the full extension of them from those States which restrict them,—when we solicit the protection of heaven over our common country, we neither omit nor can omit to recommend your preservation to the singular care of Divine Providence, because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.

In behalf of the Roman Catholic Clergy,

J. CARROLL.

In behalf of the Roman Catholic Laity,

CHARLES CARROLL, of Carrollton,

DANIEL CARROLL,

THOMAS FITZSIMONS,

DOMINIC LYNCH."

To that Address Washington made this reply:

"Gentlemen:—While I now receive with much satisfaction your congratulations on my being called, by an unanimous vote, to the first station of my country, I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing instead

of anticipating the benefits of the general government, you will do me the justice to believe that your testimony of the increase of the public prosperity enhances the pleasure which I would otherwise have experienced from your affectionate address.

"I feel that my conduct in war and in peace has met with more general approbation than could reasonably have been expected, and I find myself disposed to consider that fortunate circumstance in a great degree resulting from the able support and extraordinary candor of my fellow-citizens of all denominations.

"The prospect of national prosperity now before us is truly animating and ought to excite the exertions of all good men to establish and secure the happiness of their country in the permanent duration of its freedom and independence. America, under the smiles of a Divine Providence, the protection of a good government, and the cultivation of manners and morals, cannot fail of attaining an uncommon degree of eminence in literature, commerce, agriculture, improvements at home, and respectability abroad.

"As mankind become more liberal they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberty. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their Government, or the important assistance which they received from a nation in which the Catholic faith is professed.

"I thank you, gentlemen, for your kind concern for me. While my life and my health shall continue, in whatever situation I may be, it shall be my constant endeavor to justify the favorable sentiments which you are pleased to express of my conduct. And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity.

G. WASHINGTON."

The funding system proposed by Hamilton was adopted in July, 1790. FitzSimons voted for it. It provided for the settlement and payment of the debts of the Revolution. There were two points of prominent interest, whether the State debts should be assumed by the nation, and whether the evidences of debt (called then public securities) should be "funded" for the benefit of the holders at the nominal value, or at some depreciated value. They had long been in circulation, and were sometimes as low as at one-eighth of the sum for which they were issued. These securities had gathered in the hands of those who expected payment if the Constitution took effect; and this was among the causes of the deep interest which the conventional meeting excited. When "the funding system," on Hamilton's report, engaged the attention of Congress, "speculation" might be called a public distemper. At one time the securities rose above their nominal value. Fortunes were won and lost in a single hour. "No one who can remember those days needs to be reminded of the intense excitement which prevailed among speculators; nor of the sullen dissatisfaction manifested by individuals of the opposition."—(Familiar Letters on Public Characters and Public Events from the Peace of 1783 to the Peace of 1815. Boston: Russell, Odiorne & Metcalf, 1834. Letter XI., March 1, 1833.)

In Congress, on December 9th, 1790, FitzSimons opposed ordering three newspapers for the members. They were ordered, however, by a vote of 22 to 15. On December 16th he favored a military law for all between eighteen and forty-five years.—(Annals of Congress, pp. 1805, 1813.)

In Porcupine's Works (Vol. II., p. 158) we find Washington's speech to Congress, November 19th, 1794, referring to the Whisky Insurrection in Western Pennsylvania: "It is well known that Congress did not hesitate to examine the complaints which were presented, and to relieve them, as far as justice dictated or general convenience would permit. But the impression which this moderation made on the discontented did not correspond with what it deserved. The arts of delusion were no longer confined to the efforts of designing individuals. The very forbearance to press prosecutions was

misinterpreted into a fear of urging the execution of the laws; and associations of men began to denounce threats against the officers employed. From a belief that by a more formal concert their operation might be defeated, certain self-created societies assumed the tone of condemnation."

The Senate, in answering the speech, said the resistance to the laws had been increased by the proceedings of certain self-created societies relating to the laws and administration of the government, but the House of Representatives, according to Cobbett (*Porcupine*), "had a majority on the French or Democratic side." These self-created societies were local organizations of citizens in Western Pennsylvania (*ibid.*, p. 174).

The answer of the House of Representatives, as reported by the committee, took no notice of that part of the speech which alluded to the Democratic societies; an amendment was, therefore, proposed by Mr. FitzSimons in the following words:

"As part of this subject, we cannot withhold our reprobation of the self-created societies which have arisen up in some parts of the Union, misrepresenting the conduct of the government, and disturbing the operation of the laws, and which, by deceiving and inflaming the ignorant and the weak, may naturally be supposed to have stimulated and urged the insurrection. These are institutions not strictly unlawful, yet they are not less fatal to good order and true liberty, and reprehensible in the degree that our system of government approaches to perfect political freedom" (*ibid.*, p. 175).

It produced a very long and acrimonious debate, during which all the ingenuity of both parties was amply displayed.

FitzSimons does not appear to have taken part in the debate. Amendment was voted down. Democratic societies protested against the action of the President of the Senate.

FitzSimons was a Federalist of the party of Washington, and so an opponent of the French Republican principles then active in opposition to English influence. At the election of 1794 John Swanwick was elected. This was a "stinging change for the aristocracy," wrote Madison to Jefferson, on

November 16th, 1794; and on December 4th, that the election of Swanwick, in preference to FitzSimons, "was of material consequence." This closed FitzSimons' political career. Hon. John Swanwick, his successor, was not a Catholic, though he was a pew-holder in St. Mary's, and the friend and associate of Fathers Farmer and Molyneux. He on the death of Father Farmer gave expression to his grief and of his appreciation of his dead friend in verses which will be found in his book of poems. I have also a poetical tribute of his to the memory of Mrs. Garrett Cottringer.

By the treaty of peace of 1783 England was to give up certain posts on the western frontier. This was not done because, as England alleged, merchants and others had grievances relating to debts, estates and property in the several States which the States were not discharging. The holding of the western posts, which was a continuance of the war, had no connection with this debt (due English creditors), and no proportion to it; for the profits of the fur trade, thus secured to great Britain, in each single year very far exceeded the whole debt of which the collection was postponed.—(Bancroft's *Format. of Const.*, Vol. I., p. 206.)

Congress resolved that the States ought to repeal acts repugnant to the Treaty of Peace, "as well as to prevent their continuing to be regarded as violations of the treaty so as to avoid the disagreeable necessity there might otherwise be of raising and discussing questions touching their validity and obligation." Nothing was done, however. In 1794 a new treaty with Great Britain was made by Jay. It was provided therein that commissioners were to be appointed to ascertain the losses and damages of the British merchants. Thomas McDonald and Henry Pye Rich were the British Commissioners, and Thomas FitzSimons and James Innes, of Virginia, the American. By lot they selected John Guillemard, whose name had been put in by the British Commissioners. Mr. Innes died and Mr. Samuel Sitgreaves was named in his place. (*Porcupine's Works*, Vol. XII., p. 70.)

When the Naturalization Bill of 1795 was under consideration, it was proposed to prevent titled foreigners from becoming

citizens until they had explicitly renounced their titles in open court. FitzSimons was one of the thirty-two Federalists voting against the amendment. Fifty-eight were in its favor.

In 1796 FitzSimons subscribed for £3959 11s. 9d. of the South Carolina Debt Loan, authorized December 29th, 1795.

On March 4th, 1797, Washington retired from the Presidency. The leading citizens of our city tendered him a dinner on the afternoon of that day. It took place at Rickett's Circus, where now the *Public Ledger* office is located. The guests assembled at Oellers' Hotel, on Chestnut above Sixth, where is now the *German Democrat* office. Oellers was a German Catholic and the grandfather of Mr. Oellers, now cashier of the Philadelphia *Record*. At the dinner thus given to Washington the most distinguished citizens were not only, of course, present, but it is evidence of dignity among the distinguished that Thomas FitzSimons and Thomas Willing were the presiding officers. There were 240 guests present. "The circus was floored over for dancing, and otherwise suitably prepared; and a settee, with a canopy over it, arranged in an elevated position for Mr. and Mrs. Washington. He did not confine himself to this, but moved about the circus, conversing freely with the company, which consisted of distinguished members of Congress, all foreign ministers, and invited strangers. An opening was made through the wall of the hotel from the circus, and the company passed through this into the hotel for supper. This hotel was shortly after destroyed by fire; and the circus has long since given place to other buildings."—(Familiar Letters on Public Characters and Public Events—from the Peace of 1783 to the Peace of 1815: Boston, Russell, Odiorne & Metcalf, 1834. Letter XXI., March 30th, 1833, pp. 85-86.)

In 1797 "a great disturbance took place in Trinity Church, Philadelphia. An unworthy clergyman (Rev. J. Nepomucen Goetz) undertook to supplant the lawful pastor of that congregation. He, unhappily, succeeded by popular intrigue."—(Archbishop Marechal, in Pastoral Letter to the Catholics of Norfolk, Va., 1819, p. 53.—*Note*.) Mr. FitzSimons appears to have been one of those endeavoring to make peace between

the malcontents and Bishop Carroll. On September 5th, 1797, the Bishop wrote to Mr. FitzSimons, stating the conditions without which "he could not again receive these deluded Catholics into the Church."

Not until 1802, January 29th, did the trustees acknowledge "ourselves subject to the Episcopal authority of the Bishop of Baltimore."—(*Ibid.*, pp. 56-59.)

On April 10th, 1798, Mr. FitzSimons was elected a trustee of St. Mary's Church. He served, however, but one year.

General Maitland, having abandoned San Domingo to Toussaint L' Ouverture, went to England and from thence came to the United States to make a contract for beef and pork for the British navy, on the awards which would be granted by the commissioners for the settlement of debts. FitzSimons published a letter announcing that the awards had not been made and were uncertain as to time and amount.—(The *Aurora*, April 30th, 1799.) At this time it was stated by the *Aurora* of the same date that a tailor on Spruce street was making uniforms for Toussaint L'Ouverture.

These were indeed perilous times, not only for American seamen but also for merchants in the shipping trade. Recall the ravages on our commerce by the French, Spaniards and Barbary ships of war, and how uncertain became the ventures of our merchants. Many left no other legacies to their families than their claim on a foreign government or on our own. And nigh on to a century has passed and these claims are not yet paid. Of the Philadelphia merchants Thomas FitzSimons was the foremost, and being the President of the Chamber of Commerce, he addressed on October 10th, 1801, a memorial to James Madison, then Secretary of State, for presentation to Jefferson, in protest against the seizures by Spanish vessels.—(*Am. State Papers*, Vol. IV., p. 428.)

On January 4th, 1802, the sufferers by French spoliation met and formed a committee to memorialize Congress. A claim for \$20,000 made by FitzSimons is now before the Court of Claims recently authorized by Congress to consider the French spoliation claims. FitzSimons was a member of the committee. They declared that in 1792-3-4 they sent mer-

chandise to the West Indies, which was sold to colonial officers of the French Republic or taken by force. The amount claimed is \$2,000,000.—(*His. Phila.*, 512.)

In 1805 Mr. FitzSimons failed, owing to the obligations assumed to sustain Robert Morris and others.

Though but very few of Mr. FitzSimons' papers now remain, yet the following certificate, in possession of Mr. John J. Maitland, shows where they were:

"Marshal Smith, whose family resided occasionally in Pittsburgh, lodged all his papers with Harvey Hurst in this city, amongst which were the whole papers of Mr. FitzSimons' estate. He, Mr. Smith, afterwards removed said papers to Mr. Stoever in Dock street; it is believed that a son-in-law of Mr. Smith, who is an officer in the army, had possession of many of them, I believe by the name of Goldsborough, or some such name; this officer was in Cincinnati or Louisville some time ago, and is believed to be in the West still."

"WILLIAM PRIMROSE.

"Philadelphia, November 9th, 1839."

He was a son-in-law of John Smith, Marshal.

About 1844 many, if not all, of these papers were with Mr. Stoever, a merchant in Decatur street. They were examined by John and Joseph Maitland, and an abstract of their contents was made. This abstract yet exists. It shows the papers to have been business documents, principally relating to lands and commercial transactions, and being about one hundred in number. One (No. 38) is a statement of Mr. FitzSimons in relation to matters between himself and Robert Morris and John Nicholson, of his having in 1796 endorsed Morris' notes in favor of Nicholson for £14,000. In these transactions he had no interest directly or indirectly, never having received one dollar for them, "nor is it possible that I ever can." £5700 sterling with the damage was paid by him on their return protested. In March, 1798, the remaining £8300 sterling were likewise returned protested; suit was commenced against him as indorser in September, and judgment was ob-

tained. After some negotiation the bill holders made the following proposition: That if T. F. would assume the payment of \$5000 due to one of them by a connection of R. M.'s, and give certain securities specified for the whole debt, time would be given for payment. This and immediate execution were the alternatives. It was reluctantly acceded to, and property more than sufficient was assigned in consequence—notes for the amount and the property as collateral security. For the \$5000 no consideration was ever received. The person owing it became a bankrupt, but no property came to the hands of T. F. or could be claimed by him, he having never received any assignment or conveyance of the debt. Indeed, at the time it was imposed upon him it was not worth one dollar. The bill holders have received on account of their debt \$45,000, besides the one-half of the \$5000. They claim a further sum exceeding the amount T. F. thinks due, and although solicited by him for two years to arbitrate, they refused to do it. They hold as security for balance due a lien on a valuable estate in Ontario county, New York. If these facts can be brought before a Court of Equity it will be shown that of the £14,000 sterling \$4000 only were paid, and that he has already paid about \$75,000. "I have in truth over and above the value of these bills paid R. Morris more than \$150,000." The nature of the lien on the Ontario property stands thus: "I made to these bill holders an absolute deed of the estate, which was regularly recorded in the county. Afterwards the estate was sold under the judgment to the Holland Land Company, in the same manner as the trust property you are now contesting. By paying its proportion of the judgment Mr. Cooper made to me a deed for it, and I made a deed to the Bank of North America, subject to the payment of any balance that might be due to the bill holders, on which footing it now stands. The Bank of North America has executed a defeasance to me, reciting the deed to them as collateral security," &c.

The above is a copy of a letter to his counsel in New York. This and like documents prove the aid Thomas Fitz-Simons rendered to the "Financier of the Revolution," and

show how Morris' failure brought to bankruptcy Thomas FitzSimons. I have seen the evidence of Robert Morris sending by Mr. Cottringer notes for many thousands of dollars to be signed by FitzSimons for accommodation. When Morris failed he assigned land to FitzSimons, in the endeavor to secure his friend as far as possible; but the latter never derived any benefit from them—he failed and died a bankrupt. After his failure he removed to 220 Mulberry (now Arch) street, and in February, 1806, wrote to Bishop Carroll that though "unpleasant things had occurred," he was "comfortably situated."

In 1806 a meeting of merchants relative to ravages on commerce, chiefly by England, was held. Mr. FitzSimons was appointed chairman.

On June 20th, 1810, Mrs. Catharine FitzSimons, wife of Thomas FitzSimons, died of consumption, aged seventy years. Her burial is not recorded in St. Mary's burial register until June 27th. An obituary notice in the *Portfolio* of November, 1810, says: "She was the daughter of Robert Meade, Esq., of the County of Limerick, who settled in this city in 1742." Mrs. FitzSimons had been ill for many years, as appears from her husband's correspondence with Archbishop Carroll. On February 19th, 1806, he said, "She is as well as she has been for a long time." He looked for her death in November, 1808, for on the 5th he wrote:

"You may therefore judge what my situation is, with this connection of forty-five years. Whenever that separation shall take place I am left without a reed to lean on. I entered very early into life, and my companions were generally much older than myself, so scarcely any remained. I have to be thankful for better health than most men of my age. I have the pleasure of knowing that I can yet be useful without laying myself under obligations to any one, and the more consoling hope of a meeting hereafter that is even denied us here."

After the death of his wife, Mr. FitzSimons' housekeeper was Maria O'Brien, daughter of Michael Morgan O'Brien, who had been consul to Paris. Mr. FitzSimons, in his letters

to Archbishop Carroll, speaks in words of praise of Miss O'Brien. She became Mrs. Clymer.

In November, 1807, Daniel Clark, delegate from the newly acquired Louisiana, came to Philadelphia, and was given a banquet, at which FitzSimons presided. Clark was the father of Mrs. Myra Gaines Clark, of New Orleans suit fame.

In the archives of the Archdiocese of Baltimore there are letters of Mr. FitzSimons to Bishop Carroll, dated November 19th, 1804; February 15th, 1807; November 5th, 1808, and perhaps of other dates, from which we do not extract. We present the following:

"PHILA., Feb. 19th, 1806.

REVEREND FATHER:— I know not how to offer a sufficient apology for so long delaying to answer your affectionate and kindly letter. I find it more difficult because in truth it was most acceptable. Mrs. F. and myself were apprehensive that something on our part had occasioned your very long silence, nor will I conceal from you that a little jealousy existed as though we had been neglected. Forgive the surmise, and make allowances for our feelings. Whatever they might have been, your affectionate letter dissipated them all, and operated a salutary reproof. The period which has elapsed since we last parted has not been a pleasant one. Many unpleasant things have occurred, but they are now passed, and I know your kindness will be gratified to know that we are comfortably situated. I am now, thank God, as well as I might expect, and Mrs. F. as well as she has been for a long time. Your friends at St. Mary's acquit themselves most highly. Mr. Egan is everything you could wish except his want of a little more spirit and health. Modest and unassuming, he is hardly fit to deal with the set of people he has to manage. He is subject to a complaint that his duties render dangerous, a pulmonary one. It will really be necessary soon to procure him an assistant, but do not let it be one of his or my countrymen.

THOS. FITZSIMONS."

From a letter of February 11th, 1811, we make the following extract:

"I sometimes hear mention of your paying us a visit here. If it should take place I really believe you would be very much gratified with the improvement that has taken place in the situation of your congregation. Good sense, unassuming conduct, a strict regard to the duties of their functions, with a moderate degree of popularity, has procured to the gentlemen

of St. Mary's that respect which enables them to control to no small degree the insubordinate tendencies which the times have produced. They have enlarged their church without the labors which commonly attend the same, and will beside increase their revenue. Need I say how agreeable your company would be in Arch street. If I cannot have that privilege at present, I hope with the assistance of your prayers we may meet in a better place." The following August he died.

On January 31st, 1809, the "friends of Constitution, Union and Commerce" met at the State House to denounce the famous Embargo Act of Congress. Its friends the Democrats had met on January 23d. The Democrats, considering themselves as "friends of the Constitution, Union and Commerce," resolved to attend the meeting on the 31st to "express their approbation of the late measures of the Government." When the meeting assembled many sailors were present who prevented the Democrats from breaking up the meeting or making a disturbance. Commodore Truxton presided. The resolution declared the Embargo Law "unjust, oppressive and as a means of coercion weak and inefficient."

A committee to memorialize Congress was appointed. Commodore Truxton and Thomas FitzSimons headed the committee. The *Aurora* denounced the meeting as an English mob. After the Federalists retired from the State House yard the Democrats took possession, organized a meeting and passed resolutions denouncing those just passed by the Federalists. Col. Timothy Pickering was especially denounced. A week later he was burned in effigy in front of the town hall in Second street, Northern Liberties. This induced the Federalists to tender a complimentary dinner to Col. Pickering. It took place at the Mansion House, Third street above Spruce. In the three large rooms of that hotel 250 friends took part. Thomas FitzSimons presided in the first room, Commodore Truxton in the second, and George Latimer in the third. Bishop White was present. The Federalists rejoiced when on March 1st the Embargo Act was repealed.

On February 2d, 1809, Mr. FitzSimons was elected President of the Chamber of Commerce.

Among the MSS. of Dr. Rush, preserved in the Ridgway Branch of the Philadelphia Library, is one dated June 26th, 1809, to William Vaughan, of London, introducing Mr. James Rush, son of Dr. Benjamin Rush, and directing to give him credit for £100 at any time. Another (without date) reads:

MY GOOD SIR:—A worthy friend, Mr. Carrell, is taken ill, at his store in Front street, nearly opposite Mordecai Lewis's. I beg and entreat that you will send somebody to him as soon as possible.

God preserve you.

THOS. FITZSIMONS.

To Dr. Rush.

This was Mr. John Carrell, a Catholic.

On January 23d, 1811, a meeting was held at the Coffee House of those in favor of the rechartering of the Bank of the United States. Thomas FitzSimons, Stephen Girard, William Day, Emanuel Eyre and Robert Waln were appointed a committee to memorialize Congress in favor of the rechartering. In February the Democrats held a meeting and sent an opposing memorial. The bank was not rechartered.

In 1785 Mr. FitzSimons lived on Walnut street between Second and Third. In 1791-2-3 at No. 91 Spruce street. His store was No. 3 Walnut street. In 1794-5 he lived at No. 243 Chestnut street, north side, opposite "Morris' Folly." In 1800 on Fourth street between Spruce and Pine. In 1801 to 1805, at No. 243 Chestnut street. After 1805 he lived at No. 220 Mulberry or Arch street until his death, August 26th, 1811.

But the last scene in life's eventful history was approaching. In fourteen months after the death of his wife death came too to Thomas FitzSimons, also in the 70th year of his age. He died on Monday, August 26th, at his residence on Arch street, and was buried the next morning, the 27th, as the funeral notice in the papers of that date notify "the friends" and "the members of the Chamber of Commerce" to attend "this morning at ten o'clock." His merchant associates met at the Coffee House and proceeded therefrom to the house on Arch street and attended the funeral of their late President.

During his illness Bishop Egan often called to see him and

no doubt prepared him for death. Bishop Egan wrote to Archbishop Carroll, on June 5th, 1811, less than three months prior to Mr. FitzSimons' death, saying : "Mr. FitzSimons is seriously indisposed. I often visit him and have spoken to him on the subject that ought to interest him the most. He thanks me and promises he will when he gets better. I fear, however, he has not long to live, and shall endeavor all I can, with God's assistance, to dispose him to make serious preparations for the other world."

The following obituary tribute to his memory appeared in the *Daily Advertiser* and also in the *U. S. Gazette* of August 29th, 1811: "On Monday, 26th, in the 70th year of his age, Thomas FitzSimons, Esq. He was justly considered one of the most enlightened and intelligent merchants in the United States, and his opinions upon all questions connected with commerce were always regarded with respect, and even homage, by the mercantile part of the community. He filled many important stations, both in the General and State Governments, with great reputation during the Revolutionary War. In private life he was eminently useful. Hundreds in various occupations owe their establishment in business to his advice and good offices. His friendships were steady, ardent and disinterested. He possessed an uncommon firmness of mind upon all occasions except one, and that was when his friends solicited favors from him. From his inability to resist the importunities of distress he suffered a reversal of fortune in the evening of his life. Even in this situation his mind retained its native goodness, and hence it may be truly said, after many and great losses he died in the esteem, affection and gratitude of all classes of his fellow-citizens."

Notice of the death also appeared in the *Mercantile Advertiser* and *Washington Intelligencer*.

Can we, after three-quarters of a century, portray his character and services more accurately, even though the hand of friendship and perhaps of gratitude may have penned these lines.

He was buried in St. Mary's graveyard. The entry of the interment was not made until January 31st, 1812, when the

name, without record of age or cause of death, alone was entered, followed by the mention of "\$12" as the burial fee paid.

In a draft of an affidavit of Mrs. Ann Maitland, wife of Thomas FitzSimons Maitland, she said "Thomas FitzSimons was buried in the ground belonging to the Maitland brothers, St. Mary's Church." Also that a grave-stone with his name on it was then or a short time before over the grave.*

But that stone has disappeared.

Thomas FitzSimons made a will some time previous to his death by which he devised and bequeathed all his real and personal estate to his wife for life, the remainder in fee to his sister, Mrs. Ann Maitland, and appointing George Clymer his Executor. Thomas Ketland and John Vaughan witnessed this instrument. Mrs. FitzSimons died before the testator. The will was mislaid at the Register's office before (as it is believed) it was proven. Decedent left no lineal heirs, and Mrs. Ann Maitland, as next collateral heir, was entitled to inherit. She died, leaving three children—John, Thomas and Mary Ann Maitland. A Mr. Thomas Reynolds took out letters of administration to the estate of Thomas FitzSimons, and subsequently John Maitland became administrator *de bonis non.*

* Mr. John J. Maitland has had, since this paper was read, a memorial tomb erected, containing the names of all interred beneath, including those of Thomas FitzSimons and his wife.

Morris, had 10,240 acres. One-half was given to his son Thomas in 1793, and the other half, on January 25th, 1798, was conveyed to Thomas FitzSimons "in part security of the debt I owe him." On February 1st, 1798, 110.641 acres of this No. 1 tract were conveyed to Thomas FitzSimons, Jos. Higher and Robert Morris, Jr., "to pay the amount of sundry debts enumerated in the deed, " being debts arising from disinterested loans of money or values, or attended with circumstances that rendered them of superior claim upon my justice or integrity." This trust deed gave the right of redemption "by paying the debts."

Mr. Morris, in a further enumeration of his properties, says: "My Springetisbury estate" was in the first instance assigned to Thomas FitzSimons, Esq., in the hope that it would secure to him a part of my fortune. On account of circumstances attending this, the assignment to him became secondary to one made by the directors of the Bank of North America to me.

ADDENDUM.

THOMAS FITZSIMONS AND ROBERT MORRIS.

AS the financial ruin of Thomas FitzSimons was due to his "accommodation" of Robert Morris, "the Financier of the Revolution," who became a large operator in lands, it may be well to give evidence of this fact from the written statement of Robert Morris himself.

After Morris' failure he made an account of his transactions by which it appears that, in 1790, he bought a tract of one million acres in the Genesee district, and the next year sold it in England at a handsome profit. This set him to speculating in land. So in 1791 he bought, in the State of New York, four millions of acres. Tract No. 1, as he described it, "commenced at that point on the Pennsylvania line where Gorham & Phelps' western boundry intersected the same, and from thence running westerly twelve miles to a point from which the first meridian, running into Lake Ontario, forms the western boundary of the said tract, Lake Ontario the northern boundary, Gorham & Phelps' west line and the Genesee river the eastern boundary, and the Pennsylvania line the southern boundary." This was computed to have 500,000 acres, but on survey had 765,641. A portion of this tract, called Mount Morris, had 10,240 acres. One-half was given to his son Thomas in 1793, and the other half, on January 25th, 1798, was conveyed to Thomas FitzSimons "in part security of the debt I owe him." On February 14th, 1798, 110,641 acres of this No. 1 tract were conveyed to Thomas FitzSimons, Jos. Higbee and Robert Morris, Jr., to secure the payment of sundry debts enumerated in the deed, "being debts arising from disinterested loans of money or names, or attended with circumstances that rendered them of superior claim upon my justice or integrity." This trust deed gave the right of redemption "by paying the debts."

Mr. Morris, in a further enumeration of his properties, says: " My Springettsbury estate* was in the first instance assigned to Thomas FitzSimons, Esq., in the hope that it would secure to him a part of his heavy claim on me; but on account of circumstances attending this estate, the assignment to him became secondary to one made to the directors of the Bank of North America. Public sales have been made of parts of this estate, but I am uninformed whether the whole has been sold. When the claim of the bank is satisfied, any remainder or surplus goes, I suppose, in part payment to Mr. FitzSimons, but I have seen no accounts."

" Morrisville," in Bucks County, was mortgaged to the Insurance Company of North America. It was sold by the sheriff for less than the mortgage, "but the purchasers agreed to make resales and to apply any surplus to the final discharge of the mortgages, and any remainder to be paid to Thomas FitzSimons in part of my debt to him."

In 1796 Morris bought 500,000 acres in Wythe, Russell and Greenbriar counties, Virginia. "These lands were conveyed to Mr. FitzSimons in security."

In 1797 "I purchased of William Cooper and General Lee 44,300 acres lying in Hardy and Shenandoah counties, Virginia. This tract I conveyed to Thomas FitzSimons, Esq., in part security for the debt due him."

"In 1794 Thomas FitzSimons and myself purchased sundry tracts of land of James Montford, and afterwards other tracts; so that I now hold two-thirds in 361,235 acres and in 31,450 acres, and half in 94,000 acres, all lying in the State of Georgia; my interest therein being conveyed or assigned to the said Thomas FitzSimons, in part security of the claim he has on me, in which is included part of the bonds given for this land."

"The ferry and seventeen acres of land on the Jersey side near to Trenton, opposite to Morrisville, was conveyed to Thomas FitzSimons, Esq., in part payment or security of the debt due to him." This ferry was bought from Patrick Colvin,

* Count de Barth had lived here. See p. 36, note.—ED.

whom we have named as ferrying Washington's army on the night of the battle of Trenton. Morris acknowledged himself indebted to Patrick Colvin (deceased) for \$4666.67, which he detained from the payment for the ferry, "because he was under covenant to make me a perfect title; his wife refused to sign the deeds, and since his death has claimed dower."

"In February, 1794, I purchased an undivided third part of two tracts containing about 500 acres, including a lead mine, then called Bryan's Lead Mine, now called the French Broad Lead Mine, lying near the French Broad river in Jefferson county, territory of the United States, south of the Ohio. This estate I conveyed to Thomas FitzSimons, Esq., in part security of his claims on me. It hath also been attached and sold by the sheriff."

"My household furniture was conveyed and delivered to Thomas FitzSimons, Esq., in 1797, and afterwards sold by public auction. What is now in Mrs. Morris' use has been lent her by Mr. FitzSimons principally."

In reporting the "Accounts Open on the Books of Robert Morris," he said "Thomas FitzSimons' ac't for Georgia stands. This account stands charged with a balance, being his portion of bonds unpaid at the date when that balance was struck, and which will be acquitted by the payment of said bonds, and, as probably he has paid, or will pay, my part as well as his own, this account will in the end show an increase to his claims to me."

But here is an entry which proves the aid FitzSimons gave to Morris:

"*Thomas FitzSimons, Esq.:* The balance of this account as it stands is \$156,386.58. And as this has arisen almost entirely out of the loan of his name for my accommodation, I have endeavored to secure the debt to him by various securities that have been already mentioned in sundry parts of this report: which securities I hope will prove effectual, and if any surplus arises it is to be accounted for to my assignees."

The first selection of music in use was that published by John Aiken in 1791. It was composed of Masses, Hymns, Litanies, the Vesper psalms, &c. There are among them

many English hymns, the words of which are to-day sung in all Protestant churches; I might mention "Children of the Heavenly King," "Jesus, Saviour of my Soul," "Come, Holy Spirit"—the translation of the "Veni Creator"—"Soldiers of Christ," &c. The organ accompaniment, as arranged in the book, is simply beneath criticism, and of the selections are open to the same remark. It does not appear to the writer, from any glat

CATHOLIC CHOIRS

AND

Choir Music in Philadelphia.

received any attention. Most of the music was originally sung in two parts, and even the solo parts were sung by the choir in unison. This ~~was~~ ^{is} the rule. The exceptions were, of course, that when anyone was present who could sing, he or she did

[Prepared by MICHAEL H. CROSS, and read before the SOCIETY by FRANCIS X. REUSS, October 26th, 1887.]

A SKETCH of the music in some of the older Catholic churches in this diocese, while not of interest to many of the present generation, cannot fail to be so to some yet living of that which has passed away.

In this paper it is proposed to speak of the choirs, and musical administration thereof, of St. Augustine's, St. Mary's, St. Joseph's, and St. John's. While the writer is fully aware of the many interesting performances which other choirs have given, he does not think that the limits of a paper such as this is intended to be, would admit of their being recorded.

The music sung in the choirs at the beginning of this century was of the most primitive, simple and uninteresting kind. If it were to be sung again in these times, it would not fail to attract the attention and receive the censure of five-sixths of almost any congregation obliged to listen to it. We all know that Catholics do not go to church to hear the music—indeed Catholic congregations are remarkably insensible to it—but I cannot believe that the early Catholic music of the century would be endured now.

The first selection of music in use was that published by John Aiken in 1791. It was composed of Masses, Hymns, Litanies, the Vesper psalms, &c. There are among them

the many English hymns, the words of which are to-day sung in all Protestant churches; I might mention "Children of the Heavenly King," "Jesus, Saviour of my Soul," "Come, Holy Spirit"—not a translation of the "Veni Creator"—"Soldiers of Christ, arise," "Vital spark of heavenly flame," &c. The organ accompaniment, as arranged in the book, is simply beneath criticism, and many of the selections are open to the same remark. It does not appear to the writer, from any data that he has been able to obtain, that even the Gregorian notes received any attention. Most of the music was evidently sung in two parts, and even the solo parts were sung by the choir in unison. This was the rule. The exceptions were, of course, that when anyone was present who could sing, he or she did sing the solos.

This was the condition of Catholic choir music when Mr. B. Carr took charge at St. Augustine's church, when it was opened in June, 1801. He was an accomplished musician and a gentleman. He had had the advantage of a solid musical education in England prior to making this country his home, and was in every way fitted for the position in which he was placed. His influence on musical matters was of the most valuable kind, and indeed it might not be inappropriate to say that he was the father of music in Philadelphia. He at once directed his efforts towards forming a good choir, and he did so with immediate success. He wrote much music for the church, to supersede that which he found in use, and in 1806 published a collection of church music which at that time must have been invaluable. The compositions in it were largely from a book published some years before by Samuel Webbe, Sr., in the London.* This Samuel Webbe was one of England's greatest glee composers, cotemporary with, and the peer of Calcott, Mornington, Danby, J. S. Smith, and others. Mr. Carr's book contains a beautiful Mass and "Te Deum" of his own. The writer distinctly remembers hearing them sung in the old church of St. Augustine.

The organ was built by Charles Taws. He was probably

* There are copies of all these works in our Society's library.—ED.

the first organ builder in the city. The instruments of that day were certainly very mediocre.

Mr. Carr at this time, 1807, had of course some musical confreres. I might mention Mr. Raynor Taylor, organist of St Peter's; Mr. George Schetkey, violoncellist; Mr. John Hommann, father of Mr. Charles Hommann, and others. Some of these men were professionally engaged at the Chestnut Street Theatre.

In 1810, June 10th, a grand sacred concert was given at St Augustine's.* It consisted of selections from oratorios, solos, &c. It was under Mr. Carr's direction. He had the assistance of all the orchestra players at that time in the city. The trombones were supplied from Bethlehem. Miss Eliza Taws, who had been a member of the choir from an early date, was the soprano. Mr. Benjamin Cross, a pupil of Mr. Carr, made his first public appearance as a singer at this performance. He sang an aria for the bass voice, by Hasse, a German composer who wrote a vast amount of music, such as operas, oratorios, cantatas, &c., nearly all of which are now forgotten. In all his endeavors at St Augustine's Mr. Carr appears to have had the judicious aid of the pastor, Rev. Dr. Matthew Carr, who evidently understood how to assist without interfering. These performances at the church were from time to time repeated, Mr. Carr introducing such music as proved interesting, and meeting with Dr. Carr's approval. Mr. Carr had collected quite an extensive musical library, which contained a great deal of choice sacred music, among the rest a selection in six volumes, now very rare, published in London by C. J. Latrobe. Much of the music which was in this library has come into the writer's possession. From the choir associations many private musical coteries were formed, at which it was the aim to improve musical taste and introduce new music.

It does not appear, however, that any four part Masses were introduced by Mr. Carr. Those sung were either for soprano, tenor and bass, or two sopranos and bass. At the death of the Rev. Dr. Carr, in 1820, the Rev. Dr. Michael Hurley suc-

* A copy of the programme is in the Library A. C. H. S.—ED.

ceeded to the pastorate. He was also an ardent admirer of music, a fine singer, and always took the greatest interest in abetting Mr. Carr in every way.

Catholic music was greatly enriched at this time by the publications of Vincent Novello in London, where he was the organist of the Portuguese Chapel. He was the founder of the house of Novello, Ewer & Co. of the present day. He introduced to the public all the great Masses of Hadyn, Mozart, Beethoven, Hummel, Schubert and others. His two collections, of twelve books each, for the morning and evening services, were a mine of wealth of good music. We all know how extensively his work has been republished in this country.

Mr. Carr held the position of organist until his death on the 24th of May, 1831. He was buried on May 26th at St. Peter's. The choir erected a tablet to his memory. He was quite a voluminous composer, having written a great amount of sacred music, ballads, piano-forte music, etc. The writer has a very interesting volume of his manuscripts.

At the death of Mr. Carr, Mr. Benjamin Cross succeeded to the position of organist. He retained the position until 1838, when he went to St. Mary's. During the time he was at St. Augustine's he followed as nearly as possible in Mr. Carr's footsteps. He introduced a beautiful Mass by Mazzinghi, written in 1823 for the consecration of an Augustinian abbey in England. It was constantly sung for many years. Zimmer's Mass was also introduced, as well as one or two others.

There was published in Baltimore about this time, by Jacob Walter, a valuable collection of sacred music. It contained a Mass by De Monti which became very popular.

Mr. Cross was succeeded by Mr. Dos Santos, who was the organist until the church was burned in 1844. In the same year, immediately after the destruction of the church, a chapel was built on Crown street. It was opened October 27th, 1844. Mrs. John R. Welsh, a daughter of Benjamin Cross, played the organ and took charge of the choir. She was assisted by her husband and one or two other singers. Mrs. Welsh was succeeded by Henry Corrie, a son of the Henry Corrie who built the first organ in St. John's church. He remained

until the new church, which was being rebuilt, was finished. It was opened on Christmas Day, 1847. Mr. Benjamin Cross was appointed organist. The choir was in the second gallery of the church, at the Fourth street end. The organ, built in Baltimore, which was placed in the church in 1850, was located in the tower. Its effect was thereby ruined, and in the course of a few years it was rebuilt, moved down to the first gallery and placed in its present case, which was expressly designed for it by the builder. The service on the opening day was merely with organ accompaniment. The choir which was at that time organized consisted of: sopranos, Mrs. John Brown, Mrs. Welsh, Miss Mary Downs, Miss Durang; altos, Miss McManus, Miss J. Meyers, Miss Keller; tenors, Mr. Charles Ryan, Mr. Moore, Mr. Brown; bassos, Mr. H. Fleming (afterwards an Augustinian father), Mr. Fox and Mr. Smythe. On January 1st, 1848, the choir sang Zimmer's Mass, with "Venite Adoremus" by Cross, at the morning service; and in the afternoon the Gregorian Vespers, "Venite Adoremus" by Webbe, as well as his "Magnificat" in A, and his "Alma." A great feature of the service on Christmas Day was the rendition of Handel's "Let the Bright Seraphim" by Mrs. Eliza Brown. Four part Masses were sung during this administration of the choir. On November 5th, 1848, the new church was consecrated. The music was under the direction of Mr. B. Cross and led by him. A four part Mass by C. Mieneke, of Baltimore, was sung with orchestral accompaniment. The choir was assisted by Mr. and Mrs. J. R. Welsh, Mrs. Stephens and others. Mr. Welsh sang, at the close of the service, "Sound the Trumpet in Zion."

Mr. B. Cross was succeeded in 1849 by his son, Mr. B. Carr Cross, who again was succeeded very shortly afterwards by Mr. Henry Thunder, an accomplished musician and organist. He was brought from Baltimore, where he had until then been playing, through the influence of Very Rev. Dr. Moriarty. Mr. Thunder had charge of the music until 1875, when he went to New York to become the organist of St. Stephen's. He returned in 1879 and remained until his death. During all the time that he was organist he filled the position ably, and

always in a spirit in accordance with its dignity. He introduced Kalliwoda's beautiful Mass, as well as Gounod's "St. Cecilia," together with much new and interesting music. It affords the writer the greatest pleasure to bear witness to his skill and erudite taste as an organist. Certainly as an *ex tempore* player he had no superior in the city. He was succeeded by his son, who is the present incumbent,* and on whose shoulders the mantle of the father appears to have fallen.

During Mr. Thunder's absence in New York, his place was filled by Mr. William A. Newland, who is the oldest Catholic organist living in Philadelphia, and whose faithful, conscientious services, in the many churches in which he has been of organist, bear ample witness to his unswerving discharge of Mass-duty and to his love for the cause. The writer is indebted to him for data which his ripe experience and recollections so eminently enable him to give.

In closing this sketch of St. Augustine's, a few remarks as to the kind of music and selections sung at the present day in Catholic choirs generally may not be out of place. Until the time of the Rt. Rev. Bishop Kenrick, a great many English hymns, etc., were sung; it did not matter at what service, it was a universal custom. A return to Latin hymns, etc., was

at the means of correcting many of the abuses and *absurd*, not *Mary* to say irreverent, selections which were used. But a new abuse crept in. All kinds of adaptations of Latin words to unsuitable, undevotional, trashy music, operatic and other, were made. In fact, the writer has heard "Tantum Ergo," "O Salutaris," and other most sacred hymns sung to music only fit for the theatre. Sometimes selections have been sung without any adaptation of Latin words at all, but with the original words, French, Italian, or whatever they might have been. The good Masses of former years have been superseded by trashy Italian or still worse home-made ones. Strange selections in English, to say the least, have been made at funerals. The idea of singing "Love's Last Greet-

* Mr. Henry G. Thunder, Jr., left St. Augustine's late in the Autumn of 1887, to become organist of the new St. James' church, in West Philadelphia.—ED.

ing," or "We Miss Thee Every Hour," and more of that stripe, certainly calls for some censorship in regard to such things.

At St. Peter's church the music of the St. Cecilia Society is sung.* This is an organization which has for its object the restoration of the music of the Church to its original purity and dignity. It was founded in one of the western cities, has Pontifical approval, and is doing noble work. Its influence and authority are sadly needed in Philadelphia. The only objection which can in any way be made against it is, that it excludes all the great Masses on account of the repetition of the words they contain. In their place it uses the old Masses of Palestrina and others. I have nothing to say against these Masses, they are great, but by excluding the others which are equally great, this noble society retards its own usefulness, for many organists are not willing to abandon the noblest music ever written. Yet if some check to such abuses could be instituted, it would be of untold value. The endless wealth of beautiful music written for the Catholic Church is unknown to all who pervert her liturgy in this dreadful way. Let us hope that the time will come when such things will cease to be.

At the beginning of the present century the organist at St. Mary's was John Rudolph, a German. We have no data of interest regarding the choir at this time. We presume that John Aiken's book, published in 1791, formed the staple of Catholic music, and poor it was indeed. In 1806 Mr. John Huneker, father of our townsman of the same name, was elected. He appears to have had difficulty with one John Azam, who had evidently been, and still aspired to be, leader. In this connection we may exclaim, or remark, how often the wrong people want to be leaders. This is the case to-day in some choirs, and one-half of the trouble in them arises from this cause. If the organist should happen to be competent, he finds it a little difficult to tolerate the leader's mistakes. It appears to us that with many leaders, confidence, not know-

* A modification has taken place here since this paper was written.—ED.

ledge, is the one thing necessary. Mr. Huneker, however, would not submit to interference under the name of leading, and was given entire charge of the choir. He held the post for many years, when, being stricken with sickness, he was obliged to resign. Mr. John Janke, Sr., officiated during his illness, and finally succeeded him, remaining until 1835. Mr. Newland, whose name is so prominently identified with so many choirs, followed him and remained until 1837, when Mr. Benjamin Cross took charge. The organ was the old one built by Taws in 1806 or 1807.

The appearance of the church at this time is vividly remembered. The ceiling was arched, painted a dark blue, and had gilt stars on it. The organ stood in a gallery built for it. It was, of course, like all the organs of that day. The church was at this time remodeled and painted. The frescoing and picture on the ceiling were done by Monachesi.

A large new organ was built by Henry Erben, of New York, and placed in the gallery. It was considered at that time the finest in the city.

The choir, during Mr. Cross's term, was composed of a paid quartette, consisting of Miss Strahan, afterwards Mrs. Stephens, soprano; Miss Margaret A. Cross, alto; Dr. F. Crowly, tenor; and Mr. Garrett Ruth, bass. There were other voices which formed a chorus. Mr. Cross introduced two Masses of Mozart, the first and seventh, Zimmer's second Mass in B flat, Novello's two part Mass in E major, Mr. Charles Hommann's beautiful Mass in E flat for two sopranos and bass; Zingarelli's "Laudate Pueri Dominum," which was sung first in Philadelphia by Plumber, an operatic tenor of long ago, and Gardini's "Tibi Omnes Angeli." All of this music, except Mozart's First Mass, and, indeed, in many choirs that also, has been given the go-by.

Mr. Cross remained until about 1845. Mr. Dos Santos succeeded him. It was at this time that Haydn's third Mass was first done in Philadelphia, and in this church, under the direction of L. Meignen, Esq., a musician well known in Philadelphia at that time. He was the leader of the Musical Fund Society, teacher of singing and harmony, etc. He died

a few years since, leaving in manuscript a Mass for organ, orchestra, solo voices and chorus, and a lengthy and comprehensive work on composition. The latter is in possession of the Misses Drexel. Haydn's Mass was done with orchestra. The solo singers were the Misses Lejambre, Miss Pintard, Mr. Armstrong and others. It was a glorious performance, and marked an epoch in church music in Philadelphia. Mr. Dos Santos, I believe, remained at St. Mary's until his death, which took place a few years ago.

Dr. Meignen's Mass was sung with great effect at St. Mary's and St. Augustine's. It has never, we believe, been published.

Since the death of Mr. Dos Santos, St. Mary's choir has had several organists, and, we believe, leaders, but with the death of Mr. Dos Santos all that had become historic connected with its choir ceased. The changes of the last few years are, without doubt, recorded, and will be written at some future date.

The earliest account we have regarding the choir of St. Joseph's church dates from the opening of the new church in 1839, when Mr. Dos. Santos was organist.*

Before this date the music at St. Joseph's must have been very primitive in its character and performance, no doubt much in the same style as that at St. Mary's and Holy Trinity.

Mr. Dos Santos had also been organist at the old church.† When the new church was built it was desired that the choir should attend during the Month of May services, that is, every evening. Mr. Dos Santos found this impracticable, and resigned his position. He was followed by Mr. Le Brun,

* Almost continuously from the time the old church was enlarged in 1821, by Bishop Conwell, until it was demolished in 1838, Tobias M. Durney was the organist, and his two brothers, John and Paul, sang in the choir. During a brief interruption, about 1835, a Miss Lebreton was organist.—ED.

† It must have been for a very short time indeed. See preceding note.
—ED.

who was an amateur. He was the well-known architect of Philadelphia. He remained until 1842.

Mr. W. A. Newland followed, and remained until 1844. He was succeeded by Pedro A. Dannas, a Spaniard, who was at that time engaged in Philadelphia, in music publishing, teaching, etc. Dannas and Ashe in 1846 published a fine quarto edition of Haydn's Third Mass, which about this time was first sung in the city. While he was at St. Joseph's its choir became quite well known.

In 1852 Mr. Newland was again organist, and remained in the position until 1868, when Mrs. Aledo, the present incumbent, was selected.

St. Joseph's choir has had as members many excellent singers, both male and female. The organ has never been very good, although we believe it has lately been remodeled and is now quite effective. The choir duties at this church have always demanded a great deal of attention from its members. It has had much gratuitous service rendered by many singers.

St. Joseph's church is dear to Philadelphia Catholics. It has had a succession of saintly and illustrious men as pastors, and the choir has always been faithful in carrying out their wishes in regard to the music.

Of St. John's church Mr. B. Carr Cross was the first organist. He was appointed in 1832, and held the position until 1844, when he was succeeded by Mr. William A. Newland. We would like to be able to give the names of the members of the first choir of St. John's, and we have tried in every way to obtain data, but regret to say that we have only had partial success. From what we can learn, however, we may mention a few names, such as Miss Mary Warren, afterwards Mrs. B. C. Cross; Miss Williams, Mr. Beyer, Mr. and Mrs. Gubert, Mrs. Dr. Roper, Mr. F. M. Drexel, Mr. Lankenau, Mr. C. Janke, Mr. F. X. Kelly, Mr. and Mrs. J. R. Welsh, Miss De Becquer. Of course these ladies and gentlemen were not all members of the first choir. As years rolled by and changes took place, they were connected with the choir,

and gave their services to the church. In the early years the singers were to a great extent volunteers.

During Mr. B. Carr Cross's term, Mozart's Twelfth Mass was first sung in Philadelphia. It was an important musical event. The choir was largely augmented for the occasion by all the available local talent in the city. The orchestra score of the Mass does not call for what is termed a "full orchestra." There are no flute or clarionet parts in the original. They have been added, of course, in late years, and the Twelfth Mass has been made to sound just as Mozart intended it should *not* sound. There is an organ part by Mozart designed to be used with the orchestral parts. This has been superseded by Novello's accompaniment. The first organ in St. John's was built by Mr. George Corrie, father of another Mr. George Corrie, later known as an organist and professor of music. This organ was replaced after many years by one of J. C. B. Stanbridge's instruments.

Mr. T. E. Gubert was well known as a leading amateur vocalist. He was a tenor singer, and an active member of all the leading musical organizations. His daughter, Miss Louisa Gubert,—many remember her,—made, it might be said, her *debut* in St. John's choir. This was during Mr. Newland's term.

Haydn's Mass No. 1, Eykens' Mass, and other interesting compositions were introduced by Mr. Newland.

At this time the Rev. F. X. Gartland, pastor of the church, made an effort to have the Vesper service done as it is in the Gradual, i. e., with the proper psalms, antiphons and hymns of the day. This was a feature, and made the service a very beautiful one. After the Rev. Mr. Gartland was made Bishop of Savannah this reform fell into disuse, and the Vesper service became again what it is in every Catholic choir in the diocese to-day, a sort of miscellaneous afternoon concert—so far as the music is concerned, I mean, of course.

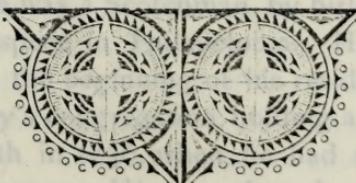
Mr. Newland was succeeded in 1852 by Mr. Michael Cross, who was organist until 1856. During his term Haydn's Masses Nos. 2, 6 and 16 were first sung in the city, together with much other music new to choirs.

In 1856 Mr. John Janke succeeded Mr. Cross. He in turn was followed by Mrs. Harron, who held the position until 1869, when Mr. Newland again was organist. In 1872 Mr. Guhlmann occupied the position, and Mr. Barili about this time became the leader of the choir.

Mr. Barili was in every way capable for the position, and he formed a choir of solo voices, mainly his own pupils, and a chorus. He was a zealous worker, and made the music at St. John's very effective and satisfactory. Miss McCartney will be remembered with pleasure as one of his very best singers. At Mr. Barili's death Mr. Carl Wittig, the present incumbent, assumed charge of the choir. He had become organist during the early years of Barili's leadership. Mr. Wittig has lately produced a Mass of his own, which has, we believe, been accorded much praise.

This brings our sketch of the choirs to a close. Of course we could have made it much more lengthy, but have thought it best not to do so. It is mainly the early data of the choirs under notice which we try to give with some little detail, events of the last few years being too fresh to have as yet any historic value.

"Charles Taws, the first manufacturer of pianos in Philadelphia, settled here in the year 1785, his place of business being on Walnut street below Third. He built many of the organs in the Catholic and Episcopalian churches. St. Peter's congregation, Third and Pine streets, had one which was in their possession quite recently. Mr. Taws had the honor of visiting at the house of George Washington, and selected pianos for his family. He was a man of great worth. Most of his life, however, was spent in poverty. He was a staunch Catholic, and from his earliest days to his death, which occurred in 1859, he was a member of St. Mary's church, where he sat in a pew there from 1785 until his death. His wife, Elizabeth, reached the advanced age of 95 years. His son, Joseph, was one of the earliest organists at Holy Trinity church, at Sixth and Spruce streets, and several other children were quite prominent as singers in the other Catholic churches."



ADDENDUM.

CHARLES TAWS.

THE same evening on which Mr. Cross's paper was read, Mr. Reuss announced the presentation to the Society, by Miss Henrietta M. Bradshaw, of a piano made in Philadelphia in 1794 by Charles Taws. The instrument had been shown in the industrial parade in connection with the celebration of the centenary of the United States Constitution. In a note enclosed with the history of the manufacturer, Miss Bradshaw says the article may have passed through many hands before her family obtained possession of it; she knows nothing more about it. But she gives the following account of the manufacturer and his family:

"Charles Taws, the first manufacturer of pianos in Philadelphia, settled here in the year 1785, his place of business being on Walnut street below Third. He built many of the organs in the Catholic and Episcopalian churches. St. Peter's congregation, Third and Pine streets, had one which was in their possession quite recently. Mr. Taws had the honor of visiting at the house of George Washington, and selected pianos for his family. He was a Scotchman by birth. Most of his life, however, was spent in Philadelphia. He was a staunch Catholic, and from the beginning of his residence here was a member of St. Mary's congregation, holding a pew there from 1785 until his death in 1836, when he had reached the advanced age of 95 years. His son, Joseph, was one of the earliest organists at Holy Trinity church, at Sixth and Spruce streets, and several other children were quite prominent as singers in the other Catholic churches."

the head of the rapids to the present site of Kansas City, marked it as a favorite resort for the Sac and Fox villages at the present locations of Fort Madison, Montrose and Keokuk, and caused it to be an early point of destination for the pioneer emigrant. It was here that the agriculturist sought the

CATHOLICITY

IN

Southeastern (Lee County) Iowa.

[Prepared by REV. JOHN F. KEMPKER and read before the SOCIETY on Thursday, November 29th, 1887, by EDWARD J. ALEDO.]

THE county of Lee in Iowa is attractive on account of its geographical advantage and beauty of landscape; but it no less enhances our admiration when we study the beginning and growth of our holy Church within its borders. This portion of the State eminently merits the appellation which, it is said, the Indian name of Iowa signifies, namely, *the beautiful land*.

Here we have rich woodlands alternating with fertile prairies, bordered on the east by the majestic Mississippi, south by the beautiful Des Moines, north by the prosaic Skunk river; and the enchanting sceneries presented to the wondering eye are made yet more pleasing by variety in beholding the Lower or Des Moines Rapids in the Mississippi river, the cascades in the Des Moines river, the romantic views of Devil creek, the sunny slopes of Le Molièse creek, the shady maple groves of the Sugar creeks, the rocky cliffs of the stone quarries, the garden plaques of the sand prairies, or the sporting and meadow lands of Green Bay. These advantages have endowed the place with that beauty which we seek for in a home site, that invited the *Ilini* to build their wigwams on the Des Moines banks two centuries ago, made it a highway for the tribes journeying east and west with their Indian trail leading from

the head of the rapids to the present site of Kansas City, marked it as a favorite resort for the Saukie and Musquaukie villages at the present locations of Fort Madison, Montrose and Keokuk, and caused it to be an early point of destination for the pioneers of fifty years ago when they sought the agriculturists' lot in the West.

In point of religion this county claims the first foot-fall of the missionary in this region, when Père Marquette left his frail canoe in the limpid waters of the Mesi Sepo, the grand river, on the 25th of June, 1673, and with M. Jolliet followed the trail of the unknown people to their village on the hill-sides of the *Moinguena*, our present Des Moines river, bearing to them the sign of redemption and the gospel of peace; and although no definite monument or record marks the spot of the historic site, the claim of Lee county seems so well established by the narrative in Père Marquette's journal and the markings on his map that it can hardly be controverted.

We are *Ilini*, said they to the missioner, the signification of the word being "*men*"; and we believe them to possess the nobility of manhood when we hear them greet their visitors with the peaceful welcome: "How beautiful is the sun, O, Frenchman, when thou comest to visit us! All our town awaits thee, and thou shalt enter all our cabins in peace."

It had been the ardent desire of the saintly priest to convert these tribes on the great river to Christianity; he now preached to them the saving truths of his holy Church, for he was able to address these Indians in their own language, the knowledge of which he acquired from Indians of the tribe at Michilimackinac; he visited the three villages and their wigwams, and it is certain that he tarried at least until the afternoon of the 26th of June; it is, however, probable, that his sojourn was extended for several days, as the words of his narrative also would indicate: "Sur la fin de Juin," at the close of June.

It must remain a matter of conjecture whether the zealous priest celebrated the holy Mass at this time; but we know that he, with his companions, offered up daily devotions in their novenas to the Blessed Virgin for a successful accom-

plishment of his object—the exploration of the great river, and bearing the knowledge of God to its people.

The inhabitants of Lee county in our day cannot read the intensely interesting and valuable narrative of Père Marquette without acknowledging a debt of gratitude to the learned historian, Dr. Shea, for his work, "Discovery and Exploration of the Mississippi River."

The Illini begged for the return of the missionary, and seemed well disposed to receive the grace of conversion; but their successors in the possession of the land a century later, the Sacs and Foxes, were foes of the Cross, nor is it known that a priest again visited these shores until after 1833. Whether Father Hennepin tarried here, or any other missioner found his way to this part of Iowa, can only remain a matter of surmise; nor can any record be found to show that the Jesuit Father, F. C. Van Quickenborne, or the zealous young priest, J. A. Lutz, made any visit in Lee county, although both these pioneer priests, in the years from 1828 to 1832, made some journeys up stream as far as Prairie du Chien, to bring the consolations of religion to scattered settlements of Catholics on the banks of the river.

Iowa remained in possession of the Indians until June 1st, 1833, and although they did not remove from their abundant hunting grounds on that day, they conveyed title with right of possession to the United States Government for a tract sixty miles in width along the western bank of the river, which was designated as the *Black Hawk Purchase*; nevertheless, previous to this time various settlements had been made in Lee county, which, although not sanctioned by law, seem to have continued without disturbance; among which may be mentioned the log cabin of Dr. Muir at Keokuk in 1820; the house and trading post of Le Molièse, at what now is Sandusky, in 1821; the house and trading post of Maurice Blondeau, a mile farther north, in the same year; of Louis Tesson Honori at Montrose in 1796, besides a number of others who came at this time and some years later; and however certain it is that many of these were not Catholics, it is equally certain that some were descendants of Catholics, and continued

in the profession and practice of their faith. At the bier of Dr. Muir, who died in 1832 at Keokuk, lighted candles formed part of the funeral ceremonies, and in 1834 Father Lefevre speaks of many Catholics at the foot of the rapids, in the "New Purchase," and among the "Half Indians."

The first priest who performed missionary duties among the early settlers of Lee county was the zealous and pious Father P. P. Lefevre, later distinguished as the first Bishop of Detroit, but at that time resident priest of St. Paul's church, Ralls county, Missouri, having for his mission territory all the northeast of Missouri, the southeast of Iowa, and a large contiguous portion of Illinois, who attended to the spiritual wants of the Lee county people as best he could, from 1834 till the summer of 1837. But as my dull pen can only imperfectly portray to you a picture of his busy life and merits gained in this place, permit me to cull pertinent passages from his most interesting letters of these times, the possession of which I owe to the courtesy of the Very Rev. Mr. Van der Sanden, in the archives of St. Louis.

In a report written to Rt. Rev. Bishop Rosati, on the 3d of July, 1834, he speaks of one of his missionary trips, and arranging with his congregation, he says: ". I told them that now I was going to visit the scattering Catholics on the side of Illinois and beyond the limits of the State of Missouri. This visit took me about three months, during which I never would pass more than three nights at the same place. I went from Atlas (a town near Quincy) to the head of the rapids, forty and fifty miles backwards and forwards in the interior of the country then I returned to this side of the Mississippi (that was the Iowa side) among the Half Indians, and in the new purchase where the Catholics are increasing very fast At the head of the rapids, about fifty miles above Quincy, there is still greater prospect for a church, because the Catholics there are still more numerous, and very zealous towards building a church in *Commerce* (that was the present site of Nauvoo). People also seem to move to it from every part of the Union. If St. Cyr, or any other priest, were stationed at

Quincy or the head of the rapids, he would find there a wide extensive field for the cause of God. Besides many other Catholics scattered through the country, he would find there four little congregations in a circuit, as it were, of 40 or 50 miles at most. Those congregations would be small, but daily increasing. There is one at Quincy, one at the head of the rapids, another on the forks of Crooked creek, a fourth at the foot of the rapids among the Half Indians (that is in our county), where there are several French and American families living. From there he could even sometimes go to Sangammon county. On the other hand it would be very consoling for the missionary: it would be placing the spiritual and temporal comforts within the reach of both, and also that of the priest stationed at Galena. Then, at least, we could see sometimes one or another. We could ask for consolation in affliction, counsel in doubts, without being exposed so much to die without the consolation of receiving the last Sacraments, as Mr. McMahon of afflicting memory

How touching is this appeal for more assistance in the vineyard of the Lord!

So few in number were the priests in our early days that one of them, the Very Rev. S. Mazzuchelli, O. P., was obliged to make a journey of nearly 500 miles for his annual confession, while Father McMahon succumbed to cholera in 1833 at Galena, far away from any neighbor priest, and his successor shared the same fate in 1834. We are not surprised, therefore, that Father Lefevre should again ask for assistance in a letter of October 6th, 1836, in which he also remembers his Half Indians in Lee county and the dwellers on the rapids.

In the following spring, under date of March 9th, 1837, he makes a report of his missions, saying: ". . . . In the missions I have hitherto attended there are fourteen stations," among which he enumerates "two in the Wisconsin Territory (that is our Lee county), viz.," and having enumerated those in Missouri and Illinois, he proceeds: "In the Wisconsin Territory, 1st, at Keokuk, in the Half Indian tract between the river Des Moines and the Mississippi; 2d, on the Skunk river ten miles west from Fort Madison Last

winter I was called to the sick, once to the Des Moines river, and once into the Wisconsin Territory, 150 miles north from Ralls county”—where he found snow 18 inches deep, made 12 miles over the ice of the Mississippi, and was threatened with loss of life in a freshet from a sudden thaw.

Our present State was Michigan Territory in 1834, became Wisconsin Territory in 1836, and received the name of Iowa Territory in 1838.

Father Lefevre's description “west” of Fort Madison, should undoubtedly read “north,” as that is the direction of Skunk river from Fort Madison, and several Catholics settled there in 1834, and some later, near what now is St. Augusta, in Des Moines county.

Thus for three years was Lee county placed under the spiritual guidance and tender solicitude of a most zealous and famous priest, when in 1837, on the 15th day of August, Father Augustus Brickwedde assumed charge of his appointment to Quincy, and upon him devolved the attendance of the Wisconsin Territory. He was a most exemplary priest, who came from his native Fuerstenau in Hannover to confirm in the faith his many brethren in the western wilds of America, quite a number of whom also made settlements in Lee county in the years from 1834 to 1842, principally choosing their homesteads on the present sites of Fort Madison, West Point, St. Paul and Pleasant Ridge. Father Brickwedde visited these localities from 1838 to 1841, but it seems that he limited his visits to once in the year, and then made them with a view to the Easter duties of the people. It does not appear that he made any visits to Keokuk or Montrose, and it is probable that these places were considered to be subject to the jurisdiction of English-speaking priests, as Father Hunter was at this time in Quincy and visited the present Warsaw and Nauvoo.

Father Brickwedde made his first visit to Fort Madison in May, 1838, celebrating High Mass in the house of J. H. Dinzman (a log cabin), and from there proceeded to the settlement named “Sugar Creek,” now St. Paul, where he held the divine service in a newly-completed log barn of J. H. Kempker

on the 13th day of May, 1838, and on this occasion baptized the infants Herman Henry Hellmann, Gerhard H. Dingmann, Bernard Hellmann; on April 16th, 1839, he held his missionary visit at West Point, and there baptized Gerhard Henry Grover, Gerhard Henry Hellmann, and on the following day, at the same place, Mary Elizabeth Rump and Barbara Ritt. At this time an episcopal invitation to a synod for April 21st was one of his engagements; however, in making this last named visit to Lee county, the steamboat which carried him ran aground in the rapids, delaying the passengers eight days; and he writes the apology to his Rt. Rev. Ordinary in English, whereby we see that he did not neglect to acquaint himself with the language of the country. In presenting the report for Lee county for the year 1838, he gives the number of souls as 58, Germans; baptisms, 4; paschal communions, 34; marriages, 2; and deaths, 3; and for the following year, 1839, the number of souls amounts to 62.

For the year 1840 he made his visit to West Point in the beginning of May, and on the 11th baptized Anna Mary Thebacher, Anna Theresa Ritt, and Joseph Stucky, and at Fort Madison, May 13th, John Henry Dingmann.

His last visit was to West Point, occurring July 18th, 1841, when he baptized Gerhard Henry Dingmann, Bernard Schlie-
mer and Hermann Dingmann.

We can speak of this missionary priest only in terms of highest praise, and what he has done in consoling the struggling pioneers in Lee county was no doubt the cause of inducing many others to come as neighbors of those good people.

In the summer of 1840 another priest came to take charge of Lee county, where he remained for eleven years. This was the Dominican Father J. J. Alleman, who had received permission from his superiors in St. Joseph's monastery, Ohio, to follow his desire of attending the straggling Catholics in the west, and passing through Illinois he came to the Mississippi river in this year, and extended his visits to every German family or settlement that he could hear of, not only in Iowa, but also on the eastern shore of the river. However, the

principal field of his exertions, from 1842 till 1849, was this county. In the autumn of 1840 he collected the families at Fort Madison, about twelve or sixteen in number, and encouraged them to build a small church of brick, 16 x 18 feet in size, the building which still exists on the present church site. This humble structure for a number of years formed his church, his school and his abode. He was absent much of the time in attending other stations; yet, when in Fort Madison, he frequently assembled the children and conducted school with them himself, until 1846, when Mr. Stephen Schulte was secured as the first Catholic school-teacher in this town.

The church was dedicated in honor of St. Joseph, and the congregation numbered among its first members the families of John Abel, John H. Dingmann, Henry, John K. and Joseph Schwartz, Joseph Hellmann, Henry Tieken, Bernard Tieken, Liborius Nelle and Henry Becker, to whom others were added so rapidly that in 1847 Father Alleman directed a more suitable church to be built, which was erected on the same ground, about 30 x 50 feet in dimensions. In 1850 the number was more than 100 families and still rapidly increasing, so that when shortly afterwards Father Alexander Hattenberger was appointed as the resident pastor he soon found it necessary to add a large extension to the church, and was able to further the improvements still more by the building of a school, the purchase of two large bells and construction of a tower; and in his tour in Europe, in 1857, he secured the Stations and some other paintings of no little merit. He was an energetic and zealous priest who came from Alsace with Father Crétin in 1847, was ordained in Chicago January 5th, 1850, and under his wise guidance St. Joseph's church gained a strength which it has never lost. After his removal to another parish in 1861, Father Michels and some other priests attended the parish for a brief period, when in 1864 Father J. B. Weikmann became the pastor. The congregation had attained the number of nearly 400 families, and this priest at once made preparations for the building of a large new church, to be located in the central part of the city, with the intention of closing the old church. For some years past the parish schools had been

placed under the direction of the Sisters of Notre Dame, but the school buildings were inadequate. The first step of the pastor now was to erect a substantial school-house on the new site, in which the sisters continued their school with marked success. In 1866 the foundation for the church was laid, 64 by 130 feet in size, to be constructed of brick and in Gothic style. But at this time a difference of opinion prevailed amongst some in regard to closing the old church, and when the pastor obtained a removal to another parish Rev. James Orth succeeded him, and in three years brought the building of the church to a successful completion. Then Rev. Aloysius Meis was appointed the pastor, during whose incumbency the church was named in honor of the Blessed Virgin Mary. He attended faithfully to his large trust, built a handsome parochial residence, added a convent home for the sisters to his school property, provided for beautiful and appropriate church furniture and costly vestments, and enriched his church with a peal of weighty bells, a large organ, and heating apparatus. At his death, on the 15th of July, this year, the entire congregation grieved in losing a good priest and a zealous pastor.

In August Rev. P. Kern received the appointment as pastor.

When the time came for closing the old church, the attempt was resisted by the pioneer settlers in the neighborhood of its hallowed walls; and upon their earnest protestations Bishop Hennessy sent them another pastor in the person of the Rev. Edward Gaule, who reorganized St. Joseph's parish with about seventy families in a most commendable manner. It was now found that the greater number of the parishioners entertained a predilection for the language of "Vaterland," and the Rev. I. J. Grieser, from Suavia, was sent as the incumbent, who attended the congregation until 1879, during which time he built a parochial school, 40 x 45 feet, and introduced the Dominican sisters as teachers. Upon his transfer your humble servant received the appointment, and for three years endeavored to the best of his abilities to guard the spiritual and temporal welfare of this church;—it is almost the place of my nativity, the first good, noble-hearted pioneer priest of this

church baptized me in the summer of 1848, and the place and its people have my unbounded esteem.

Then Father John Gosker was for a brief period the pastor, who in the autumn of 1884 was succeeded by Rev. Louis de Cailly. Soon after his arrival he commenced the building of a new church, 50 x 110 feet in size, very beautifully designed on a Gothic plan and finished in a very neat and pleasing manner. It was dedicated December 21st, 1886, by Bishop Cosgrove.

Time will not permit to consider further the growth of the Church in the city of Fort Madison, but what has here been said will be sufficient to indicate that the Church has prospered, and that the ardent labors of the priests, as well as the generous sacrifices of the people in this place, have borne their good fruits.

Other cities merit our attention in no less degree, as we may see by the following quotation from a recent daily paper in Keokuk :

"The congregation of St. Peter's is one of the largest and most cultivated in the State. It is composed largely of educated and refined people. Its influence in life for good has reached supremacy. This has all been brought about from the most humble beginning. The present pastor of St. Peter's, Rev. Father O'Reilly, is well known and beloved by the congregation and the people of this community. He is noted for his kindly and benevolent disposition, his piety and zeal in the work of the Church. He is of a modest and retiring nature, and only those who know him best can appreciate his true worth as a man and pastor. He is endowed with a fine mind, which he has studiously cultivated and stored with knowledge. As a scholar and teacher he ranks high among those who have acquired learning in all its branches. Yet it is not our province to eulogize this truly good man."

From 1837 to 1840 it is not apparent that any priests ever visited Keokuk. When Father Alleman assumed charge of Lee county, he made Keokuk one of his stations, which he attended regularly and administered faithfully to the spiritual wants of the people, but could make no effort for material

progress. During this time of his charge, however, there was one exception, and that was in the month of August, 1844, when Rt. Rev. Dr. Loras, Bishop of Dubuque, sent Keokuk a resident pastor in the person of Rev. Lucien Galtier, whom he transferred from St. Peter's river, where he had built the pioneer St. Paul's church, and named the village which later became the capital and metropolis of Minnesota.

At Keokuk this most exemplary priest engaged H. V. Gildea to build the church, which he superintended in person. The site was on Second and Blondeau streets, on the brow of the hill overlooking the rapids, with a magnificent view of Illinois and Missouri; the building material was stone and logs; the size 20 x 30 feet, and 12 feet high. The stones for the foundation, rudely formed, were taken from the building site. T. Fanning, from Dubuque, owned a timber claim a few miles up the stream, and gave unlimited privilege of taking the logs. Thither the priest wended his way, and with the aid of two or three French settlers, hewed the timber and rafted it to the building site. In the fatigue of the first day's labor it was found that no one had provided a hamper for appeasing the hunger, but fishing in the river proved to be good. The roof of the church was made of clap-boards, and within one month the building was completed, and dedicated in honor of St. John the Evangelist. There were at this time only very few Catholics in Keokuk, and the Bishop, much in need of priests, recalled Father Galtier with an appointment to Prairie du Chien. The congregation continued to make gradual progress under the spiritual guidance of Father Alleman until the year 1848, when Rev. J. B. Villars was appointed pastor. He remained in Keokuk until 1862, and during the first few years of his pastorate St. John's church was several times enlarged with an addition of frame-work. So rapid was the increase of members that sufficient space was not acquired by these improvements. In 1853 the Bishop bought a handsome and valuable block of 12 lots in the central portion of the city, to be used for the future improvements of the church, and in the same year the Ladies of the Visitation, six in number, arrived and commenced the building

of a convent and academy on the present site of the Sisters of Charity convent. In order to promote the growth of the Church at an equal pace with the growth of the city, Father Villars now began to think of erecting a grand church on the *sisters' property*; and whether it happened on this account, or by some oversight or misplaced confidence, at all events the Bishop's most excellent church property in the heart of the city was lost, and when in 1856 he sent to Keokuk the sum of \$2600 for the safe keeping of the site and redemption of tax titles, it was already lost beyond recovery. Therefore he sent to this city a most excellent young priest, in whom he placed entire confidence, instructed him to do something in Keokuk to gain a foothold and to build a church. Father William Emonds at once took his place as co-laborer of Father Villars, and although building sites were held at a high price, succeeded in securing a church property on Exchange street, between Ninth and Tenth streets, on which he completed a brick church in 1857, 34 x 70 feet in size, for which the cornerstone was laid April 20th, 1856.

Quite a storm of disapprobation was raised against Father Emonds for his independence of action; but when the Bishop came and saw the work so successfully accomplished, he was highly pleased, accepted the church, and dedicated it in honor of St. Peter the Apostle. As Father Emonds was of German nationality, and that element had already grown numerous in the congregation, the understanding was that St. Peter's Church was to be for their exclusive use and benefit, whilst all others were to continue with old St. John's. The wish of Bishop Loras, however, was that there should be only one congregation, and as all had contributed with equal generosity in building this new church, the priest made a virtue of necessity and declared the church to be for the use of all.

Some of the Germans were very much hurt, but in 1867 rallied once more and built their beautiful little *St. Mary's church*, on Fourteenth and Johnson streets, of which Father Clement Johannes became the first pastor, who was succeeded in turn by Fathers Joseph Weikmann, J. P. Maly, Joseph Knæpple, J. Orth (four years), John F. Kempker (over two

years), and the present incumbent, Rev. Charles Hundt. They are an excellent little congregation, and most commendable for their devotion and perseverance.

Father Emonds, upon the completion of the church, took a tour to Europe, to recuperate broken down health and invite some German seminarians to Iowa. He was succeeded in St. Peter's church by Rev. J. G. Réssé, a priest of most angelic and amiable disposition, and no less known for his nobility of character than for his scholarly attainments.

The church, though scarcely completed, proved to be too small, and he set about enlarging it with the "T" form addition and basement rooms, in which shape it continues to exist to the present day, and has served the prosperous, good and faithful congregation for 27 long years. At the close of 1858, before he had time to liquidate all the debts, Father Réssé was superseded by Rev. Louis de Cailly, a nephew of Bishop Loras, who remained as pastor until 1868. During these years the congregation continued to remain very prosperous, and gained prominence as one of the best and most refined congregations in the diocese. The old St. John's church was abandoned, and part of the building moved on the new church grounds to be used as a school-room. An ardent desire was frequently expressed for better schools, and Father de Cailly had a building erected on the south side of the church, at a cost of about \$6000 or \$7000, with the intention of introducing the Christian Brothers. But these designs were frustrated, the building was converted into a parochial residence. In

1868 Father de Cailly took his letters dismissional from the diocese, and was succeeded by Rev. A. Trevis as pastor, who remained until 1875. During his time he had for assistant, nearly one year, the Rev. George W. Heer, who is still remembered by the parishioners with unabating devotedness. The congregation frequently clamored for the construction of a more appropriate church edifice, but Father Trevis never had the courage to undertake the necessary improvement.

In 1875 the Rev. Thomas O'Reilly succeeded to the pastorate, who, though frequently delicate in health, has continued to administer the affairs of the congregation with fidelity and

devotion. He is a man conspicuous for indomitable will power and eminent in good example, and for the past twelve years has guided his church on the up hill path to progress with an unerring hand. He is a friend of Christian education and has labored assiduously to elevate his schools to a laudable degree of perfection. To the sick he attends with unwearying devotion and tenderness, whilst the pious sodalities and church societies are in a flourishing condition under his protection.

But the main work of his pastorate was the construction of St. Peter's church, on Bank and Ninth streets, a prominent elevation on which the grand structure may be seen for miles in every direction, bearing aloft in the skies, in gilded lustre, the sign of salvation. On the 12th of June, 1881, Father B. Spalding, of Peoria, laid the corner-stone, assisted by the pastor and neighboring clergy. The structure was planned in the Gothic style and of the best construction, and the cost was originally underestimated. This brought about a struggle for the congregation; but if the task was great they were equal to it, and their devotion, self-denial, willing sacrifice and faithful interest merit the highest praise. The pastor proved himself a good leader, but without the faithful flock he must succumb. An incident worthy of remark was the neighborly hand of the non-Catholics. In five years \$51,000 were accumulated and expended on the building; but the result was a noble monument of Christian art, without one cent of debt.

The edifice measures 60 x 140 feet, with 84 feet to the gable and 183 feet to the cross on the tower. The windows are of beautiful stained-glass design, nestled between the prominent buttresses in due proportion. The large window in the tower front, with many niches, pilasters and interchanges, give the entrance an inviting appearance, whilst the lofty octagon sanctuary, with cosy vestries adjoining, gives this portion of the building a most convenient and desirable finish. The commodious corner turrets on the front are subservient to beauty, strength and comfort in reaching the first and second galleries by a winding staircase. The interior of the church is lofty, en-

hanced by the subdued light, and enchanting the devout visitor with the beauty of richly groined ceilings, graceful pilasters, chaste fresco paintings and beautiful proportions.

On September 27th, 1885, the church was solemnly dedicated in honor of St. Peter, by Father M. Flavin, of Davenport, assisted by the pastor and many of the neighboring clergy and a vast concourse of people. The event of the day was a most eloquent oration from Bishop Hennessy, who appeared at 10.30 o'clock, and for one and a half hours held his intelligent and select audience in breathless attention, electrifying them with the grandest sublimity of thought, clearness and beauty of diction, and irresistibly fascinating force of logic. In the evening a large audience assembled to listen to a strong and eloquent sermon by Father Tallon, an eminent young man given by St. Peter's congregation to the priesthood.

The members of St. Peter's congregation are noted for promptness in attending the divine service, for fervor in receiving the holy Sacraments; for self-sacrifice, temperance, devotion, faithful adherence to Church discipline, obedience and many works of piety. As they are honored at home, so are they regarded with respect by the outside world. Although grown to great strength even at an early day, the congregation has not increased in proportionate degree in late years. Their numerical strength is now estimated at about 1700 souls.

But time is limited, and I have already trespassed on your patience, and can therefore add nothing more of the *res gestæ* of West Point, where the church was built in 1842, which has grown to be a most exemplary country parish; or of St. James', the little log church on Sugar creek, which later became the village of St. Paul, or of Montrose and its mission station, or of St. Francis de Sales', or of Charleston in the Half Breed tract, or of Farmington and its little frame church, or of Primrose, or Franklin, or the little Brown Shanty church on the canal near the site of Maurice Blondeau's house; to say nothing of the sisters, the schools, societies, priests, students, buildings, cemeteries, the languages, tornadoes, little war parties and charitable encouragements which the church has witnessed in beautiful Lee county in the past fifty years.

at the time the late Right Rev. Dr. Odin was appointed the first Vicar-Apostolic of Texas. The second period should extend from March, 1842, to December, 1874, when the Lone Star State was divided into three different dioceses. The last period would embrace the last thirty years. But I am unable to give you a sketch of the first period, for lack of time, and, alas! also, because no man living knows the many trials and acts of heroic abnegation of those saintly pioneers, who, like Father Margil, Right Rev. Dr. Odin, have been called to the ungrateful labor of planting the precious and heavenly seed among the savages, about whom nothing is known.

SKETCHES CATHOLICITY IN TEXAS.

one day, I hope, collect here and there the few scattered vestiges from monuments left by these holy men, unknown to the world, but rich in merit before God, and trace through

[Prepared by VERY REV. C. JAILLET, V. G., and read before the SOCIETY by
FRANCIS X. REUSS, January 17th, 1888.]

IT would be an agreeable task for me to give you and all the gentlemen of our Society a complete though brief sketch of our Catholic missions in Texas since their establishment, as I am requested to do in your last communication. But these questions have been treated by Catholic historians as well as could be desired, with the few materials at hand. It would be but a tedious repetition, and, at the same time, too much presumption on my part, to attempt to describe what they have done already. The lapse of time assigned to me is also too short, considering my numerous other occupations, to set in order and with accuracy the different data relating to Catholic missions, from the time the first Spanish missionaries started them even until the present time. Should it be possible for me to write a history of the Catholic Church in Texas, I would like to divide it into three different epochs: the first, beginning with the arrival of the first Spanish Franciscans and Jesuits, who evangelized the wild inhabitants of the boundless prairies extending from El Paso to the mouth of the Rio Grande and from Mexico to Nagadoches, and ending

at the time the late Right Rev. Dr. Odin was appointed the first Vicar-Apostolic of Texas. The second period should extend from March, 1842, to December, 1874, when the Lone Star State was divided into three different dioceses. The last period would embrace the last thirteen years. But I am unable to cope with such a gigantic task for lack of time, and, alas! also, for lack of material. God alone knows the many trials and acts of heroic abnegation of those saintly pioneers, who, like Father Margil and Right Rev. Dr. Odin, have been called to the ungrateful labor of planting the precious and heavenly seed among the savage aborigines, and also among the hardy but pure first settlers of such an immense State.

Other writers, more fitted than myself for such work, will one day, I hope, collect here and there the few scattered vestiges from monuments left by these holy men, unknown to the world, but rich in merit before God, and trace through three centuries the slow but steady progress of our Holy Faith in this our State, and be called to a glorious destiny in times to come.

I will content myself at present with giving you a brief, but, as far as possible, an accurate account of the missions of southern Texas, improperly called the "Vicariate Apostolic of Brownsville."

It is the first time that I have seen a vicariate called after the name of a city. Everywhere else vicariates are supposed to be a territorial division, having no fixed see. Thus we have the vicariates of North Minnesota, Dakota, Wyoming, etc. Why is it, then, that this vicariate of southern Texas is called Vicariate Apostolic of Brownsville? Perhaps because the Propaganda had not been well informed at the time of the division of Texas into three dioceses, and had taken Brownsville to be a district as well as a city, while there is no territorial division known under that name. Perhaps, also, when the said division was made, the name of San Antonio being given as the name of a new see, the fact was overlooked that the southern division being destined to be a vicariate only, a more proper appellation should have been presented to the authorities

of the Church. For the time being, ours is the Vicariate-Apostolic of Brownsville.

Previous to the year 1842 Texas was nominally under the jurisdiction of Durango, and, perhaps, of Monterey, for the southwestern part. Some years ago I was delegated by Right Rev. Bishop Dubuis, who since has returned to France, in order to ascertain the exact state of affairs, and I came to know that, according to an old document from Rome, the Bishop of Durango was invested by the Holy Father with jurisdiction over Texas *usque ad terminos notos* towards the north. I think also that the limits between Durango and Monterey (if, however, the latter had any jurisdiction in Texas) were at least in Texas no more accurately specified. The old Mexican priests at El Paso, San Antonio and Laredo belonged to Durango, while the other missions were under the care of religious orders. The last priests who, to my knowledge, belonged to the Mexican jurisdiction were Father Barrajo, of San Elizario, Father Garza, of San Antonio, and Father Garcia, of Laredo. The population here in those old times was very small, Texas being then the camping and hunting-ground of Comanches, Lipans, Apaches and other wild tribes of Indians.

A new era began for the Church with the appointment of Rt. Rev. Dr. Odin as first Vicar-Apostolic of Texas. So few were his clergy that he could count them on his fingers. Their field of action was an immense one. One of them had for his mission a larger area than the whole State of Pennsylvania; it extended from Galveston to the Red river, a distance of about 400 miles. Another had the whole western part, with headquarters at Castroville and San Antonio. Another was stationed at Houston. Those were trying times, and the Church of Texas was truly an apostolic mission. But let it be said to the honor of our dear ancestors and fathers in the holy ministry that they were equal to the task. The names of the saintly Odin and his zealous successor, Bishop C. M. Dubuis, and those of fathers Chambodur, Padey, Timon and several others, will always be held in great reverence by the Catholics of Texas. With the new administration several

missions were opened and scattered over distant places. Victoria mission was opened, and its missionary priest, Father Giraudon, had at least ten counties to visit, which to-day form six large missions, Victoria, Befugio, San Patricio, Aransas, Lamar and Corpus Christi. Rev. Father Padey, who died a year ago in Lyons, had charge of Lavaca and Brushy missions, comprising at least six counties. Rev. Father Anstaet's extended over eight counties, mainly settled by Germans, where now actually ten different missions, with as many priests, are to be found.

Another German priest, Father Miller, had under his charge the Brazoria and Velasco missions, comprising all the country between the mission of Galveston and that of Victoria. All the missions northwest of San Antonio were turned over to Father Mentzell, with a residence at Fredericksburg. That mission is sub-divided to-day into six missions, with as many priests. Eagle Pass mission, limited south by the Rio Grande, but unlimited in other directions, was entrusted to Father Domenech, the witty historian-priest of old-fashioned Texas. Brownsville mission, extending 200 miles northwest and 150 north, was assigned to the Oblate Fathers, viz., Fathers Telmont, Sauterin and Gaudet. Their worthy successors have labored with untiring zeal and energy among the hard Mexican missions of the frontier. Afterwards, but still before the late war, new missions were established at Austin, with Father Mackin, and Bandera, with Father Prozieski. The Spanish missions, near San Antonio, were assigned to Father Bouchur. Corpus Christi's first church was built in 1854, by Rev. Bernard O'Reilly, now dead several years. Frelsburg and Colorado county missions were given in charge to Fathers Gury and Tarillon. Father Faure, a popular Texan priest, now retired in France, was stationed at Lavaca. The Mexican priest at Laredo was succeeded by Fr. Giraudon, the present pastor. The Rev. Father Sauchon, already twenty-seven years a priest, was then his assistant. These were zealous priests, who also have left lasting proofs of their piety and labors. The present Bishop Neraz, with another priest, had charge of the whole border of Louisiana, than which a harder, poorer,

and more unhealthy mission could not be found in the whole Republic. To give you an instance of the hardships of such missions, in one year the missionary priest did not receive \$80 from all sources into his exchequer. His fare from the beginning of the year to the end was corn-bread, black coffee and bacon. Other missions were established at New Braunfels and Panna Maria, under the care of the Benedictine Fathers and Resurrectionists. San Patricio, an old Irish settlement, received a priest; so did the mission of Refugio. Another new mission was founded at Roma, on the Rio Grande, its first incumbent being Father Planchet, who died in Monterey, enjoying the esteem and confidence of the highest class of citizens there. A temporary mission was established at Washington, Texas, under Father Gounard, who died in Corpus Christi twenty years ago, a victim of his charity and zeal in attending his unfortunate congregation decimated with yellow fever.

These were the principal changes that had taken place during the period. Rt. Rev. Dr. Odin was the first Vicar Apostolic of Texas. At the same time he was appointed Archbishop of the metropolis of the South. Right Rev. C. M. Dubuis was chosen as his successor, and well did he deserve the honor, for he was a most zealous, disinterested and energetic missionary. Endowed with an iron constitution, he could stand hardships unknown to others. I have known him for years, and have accompanied him on several of his diocesan visitations along the frontier. He used to sleep very little. Ordinarily we were up at four in the morning, and on the saddle for days and days, with nothing but scanty food and his indomitable energy to support him, and notwithstanding such a hard life always cheerful and fond of jokes. Under his administration the first foundations were secured; many convents and academies were started at Dallas, Houston, Victoria, Corpus Christi, Laredo and many other places. Hospitals, too, were started at Galveston and San Antonio. Large churches also were erected at Dallas, Houston, San Antonio, Laredo, Brownsville, Hallettsville, D'hanis, and a great number of churches were built in many of the missions. New

missions were started at Clarksville under Father Thomas Buffard, at Corricuna, Fayetteville, High Hill, Jefferson, Texarkana, Palestine, Denison, Sherman, Waco, in the present diocese of Galveston; at Medina, Fort Davis, Graytown, Indianola, now destroyed entirely by a cyclone, in the diocese of San Antonio; San Diego, in the vicariate of Corpus Christi. The task Bishop Dubuis was given to perform was astounding. This diocese extended over 250,000 square miles; and though constantly traveling by land and sea, on railroads (which were few twenty years ago), and more frequently on horseback, by day and by night, he could not visit his immense diocese in less than two years; and let it be known that of him, as well as of Bishop England, it might be said he was a "steam bishop," sometimes confirming in three or four different settlements, widely distant, on the same day. I will by and by speak of the difficulties of the ministry attending such journeys. All I can say now is that if our old Right Rev. Bishop is crippled with rheumatism and other diseases, it was on account, no doubt, of his hard life as missionary priest first, and as missionary bishop after. It is wonderful how he was able to stand it so long. It was hard for a priest to undertake several days' journey with him. May God grant him relief in his ailment while on earth and some days of much needed rest.

Since 1874 Texas has been divided into three districts: Galveston and San Antonio as dioceses, and the southern part of the State as the vicariate apostolic of Brownsville. Bishop Dubuis was assigned his former see of Galveston, and the limits of his diocese were on the south and west the Colorado river and New Mexico, with the Red river on the north. Galveston is still the principal diocese of Texas, for it comprises about the half of the State. A new bishop was appointed for San Antonio, and this new diocese comprises the central part of the State; it extends from the Colorado, on the north, to the Nueces, on the southwest; it is limited by Paso county in Texas, which belongs ecclesiastically to Arizona. Right Rev. Dr. Pellicer was its first bishop, who, thanks to his cour-

C. Beraz, Bishop of San Antonio, was appointed also Admin.

teous and amiable disposition, has left a cherished name, beloved by both clergy and laity.

The new southern ecclesiastical division is the smallest of the three; it contains but the eighth part of the State. In the northern States it would be a tolerably good-sized diocese, but here it is the baby of the three; not only in extension, but also in resources. Its limits in 1874 were the Nueces river on the north, and the Rio Grande on the south. This former division was a little amended afterwards, at the request of Right Rev. D. Manucy. Now it is limited on the northwest side by the two little creeks called Las Hermanas and San Roque, thence by the Nueces as far down as Live Oak county. Further below it comprises the following counties, to wit: Live Oak, San Patricio, Bee, Refugio, Goliad and Aransas, all situated north of the Nueces river. The other limits are the same as before. The first vicar apostolic of southern Texas was Right Rev. Dominic Manucy, consecrated in the cathedral of New Orleans on the 8th of December, 1874, as Bishop of Dulmen (*quondam in part. inf.*) and as Vicar Apostolic of Brownsville (see above explanations). He remained ten years in Texas, until 1884, when he was appointed to the See of Mobile, left vacant by the death of Right Rev. Bishop Quinlan. But at the same time he retained the administration of this Vicariate. His health being impaired, and finding also financial difficulties he thought he could not overcome, he resigned the same year the see of Mobile, intending to come back to his old vicariate. But it was too late. He was completely worn out, and died in Mobile on the 4th of December, 1885. Since then the vicariate has remained without a vicar apostolic.

At the time Rt. Rev. Dr. Manucy left Texas for Mobile, I was appointed by him as Vicar General and Administrator *ex officio sed non in titulo*. After his death I was reappointed as administrator by the late Most Rev. Archbishop Leray, and a few weeks after, in February, 1885, my appointment was confirmed by Cardinal Simeoni, under the title of Administrator *sede vacante*. Some time in May, 1887, Right Rev. J. C. Neraz, Bishop of San Antonio, was appointed also Admin-

istrator of Brownsville; but having already an immense diocese to visit, delegated me as vicar general to administer the vicariate. So I am the vicar general for the second time.

Let me show you the premises, now that we are so well acquainted.

The vicariate, called "of Brownsville," comprises the fourteen most southern counties of Texas, with part of three others, namely: Cameron, Hidalgo, Starr, Zapata, Webb, part of Demmit, part of La Salle, part of McMullen, Encinal, Duval, Nueces, San Patricio, Aransas, Refugio, Goliad, Bee and Live Oak. Its area must be over 25,000 square miles, and the total population over 65,000 inhabitants, out of whom 40,000 are Mexicans. Out of the 25,000 remaining Americans about one-tenth of them are Catholics. Therefore our vicariate is mainly Spanish. It is divided into ten missions, as follows :

1st. The mission of Brownsville, comprising Cameron county and half of Hidalgo. There are, in that mission, seven Oblate Fathers, in charge of Brownsville, and about 200 ranches scattered over an area 40 miles wide by 150 long, and containing a Catholic population of 18,000 souls, 500 of whom are Americans. Brownsville itself has about 5000 Catholics. Rev. Father Parisot, an old though still a vigorous pioneer, is there at the head of the mission, and it is to be hoped that he will soon be called to the helm to pilot the boat, than whom none has been better and so long and so efficiently acquainted with it. In that city stands a beautiful brick church, nicely decorated and adorned; it is the jewel of the frontier, and therein services in both English and Spanish are held constantly. The same clergy have under their care a half dozen chapels, scattered along the Rio Grande, regularly visited and attended, besides over 200 settlements scattered over their immense missions, which are also yearly or semi-yearly visited. It was not very long ago that I forwarded to you some copies of a newspaper that was edited monthly by the Rev. Oblate Fathers. They contain precious information about the missions of Texas in general, and of Brownsville in particular. I refer you to them for more developments.

2d. The mission of Roma, which at present is entrusted to Rev. Father J. M. Clos, who is assisted by Rev. Fathers Gaye and Piat, was established before the civil war, its first pastor being Father Planchet, whom I have mentioned before, and who went over to Monterey about twenty years ago. After he left the mission was turned over to the Oblates. They have done wonderful work among untold difficulties. They only last year built a nice convent, where the poor people of the frontier can easily find a good Catholic education. They have built, also last year, two new chapels. From Brownsville up to Roma the Oblates are placed as the vanguard trying, not without success, to check the evil influences aiming at the destruction of faith and spreading of immorality.

3d. A few years ago a new mission was formed at Rio Grande city, below Roma, which comprises half of both Hidalgo and Starr counties, while Roma comprises half of Starr and the whole of Zapata county. Two priests are in charge of Rio Grande City mission: Rev. L. Pitoye, assisted by Father Desaules. The former succeeded a year ago in building a convent, where, as at Roma, a Christian education is given to the poor people of the frontier. They receive pupils from both Texas and Mexico, for you know that since "our sister republic" is under a liberal (!) government, religious communities cannot exist there legally. Such is the verdict of liberty! There a priest needs a permit to baptize an infant, and if the child dies suddenly, of course he must wait for the permit in order to be baptized! Madame Roland, going to the scaffold, is said to have exclaimed: "O Liberty, how many crimes are committed in thy name!" I would say in my turn, when I look at Mexico: "O Liberty, how many absurdities those monkeys calling themselves Liberals are loaded with under thy nose." In Mexico they were thoroughly liberal (I do not mean the people, with whom I have been a friend for twenty years, and who are victimized by their unscrupulous government). They have robbed the Church of her land; now they threaten to rob her of her churches and ornaments. An Indian can go there half-naked, but a priest cannot wear his cassock without being fined. I

know of a case in Laredo (Mexico) of a priest who was fined \$25 because, on Palm Sunday, he was bad enough to bless the palms at the entrance of his church, though it was inside. That's a sample of Mexican liberty. These Mexican authorities are worthy brothers of the French *sans culottes* and communists. This little digression may help you to understand what demoralization is going on with a people so timid and weak, though good-hearted, as the Mexicans are; and it will help you to understand the difficulties our devoted priests are meeting constantly in their arduous labors. Add to these the incessant Protestant propagandism which, if it makes but few converts to its decayed cause, helps infidelity in mocking and slandering religion.

4th. The mission of Laredo is an older mission than the two foregoing. There was already an old church built there before Texas became a State of the Union. When Father Giraudon went there under Bishop Odin, there was not a twentieth part of the population married by the Church. Today they have a flourishing convent with sixteen sisters of the Ursuline order. The church here is 110 feet long by over 50 feet wide, built of good solid rock, with a high spire seen for many miles around. The population of Laredo (Texas) is about 7000, out of which 6000 are Catholics, or at least claim to be so. On the Mexican side of the Rio Grande there is another town as populous as the one on this side. Besides the town there is a population of 3000 or 4000 souls out in Webb and Encinal counties, which are visited from Laredo.

5th. I come now to my beloved mission of San Diego, though I am no longer in charge of it. It was the first one I had when ordained priest, and I was the first priest they ever had there. Therefore we are good friends and old acquaintances.

When I first came there I was a very small fish. I was sent *sine paga*, though with boots. I had to supply myself with ornaments wherever I could. I took an old missal from Corpus Christi, stole a little chalice from San Patricio, but afterwards tried to square my accounts. Then I borrowed a saddle and a horse, and thus equipped made my solemn entry

into the little town which had been assigned to me as headquarters. But here began the trouble. I could not speak twenty words of Spanish, and did not know to what house to go. I was sent by Bishop Dubuis with *carte blanche* about my residence ; after some inquiry I struck upon a good-hearted Mexican, who lent me his house, that is to say, a thatched little rock dwelling-house, ten yards long by three wide, with a little bed at each corner. That was my cathedral, presbytery and school for six months. But in order to make the story short, I must say now that the priest has four lots, a church 70 x 30, a house with five rooms. Besides, he has three new chapels, built by my zealous successor, the energetic Father J. P. Bard, whose mission extends over Duval county and three-quarters of Nueces, with a population of 6000 or 7000 Catholics.

6th. The mission of Corpus Christi was visited in early times by Fathers Giraudon and Prendergast. The first church, a rickety building, was built by Rev. Father Bernard O'Reilly in 1854 or 1855. Now there is a beautiful church, frame building, costing, with improvements, \$18,000—100 feet long by 54 feet wide and about 25 feet high in the centre. It was built under the late Bishop Manucy. A new convent, costing \$15,000, was built two years ago. The Catholic population of Corpus Christi is 1500, two-thirds of whom are Mexicans and one-third Irish-Americans and other nationalities.

Besides these missions there are four exclusively American missions, north of the Nueces river. San Patricio, with two chapels, one of which is at Garrettville ; Aransas and Papalate, with two chapels ; Lamar, with a concrete brick church ; Refugio, with a church and convent, besides a very large and old church, built by the Spaniards at La Bahia before Texan independence.

I have given a short narration of the Church in Texas. Excuse the shortcomings of this communication ; but, as you can see, I have written *currente calamo*, for I am very busy.

ST. FRANCIS.

He died on the 17th of March, 1852.

John and Mary receive his soul.

As the excavations proceeded, the stone was removed, and beneath was found the old coffin in which the corpse had been interred. When the side had been removed, the face was seen to be perfectly preserved, and every soul spread throughout the city, and indeed far beyond, hastened to view the remains.

Early in the day His Grace, the Archbishop Lynch, accompanied by His Excellency the Right Reverend Very Rev. Father Laurent Viger, Bishop of Montreal, visited the chapel in which the coffin had been placed, and reverently looked upon the face of the priest who, just thirty years before, had been laid to rest in the church over which he had during one short year of his life exercised pastoral con-

Pastor of St. Mary's Church, Toronto,

1856-1857.

the body and soul of the dead monk, having regard to the circumstances of his life, an attempt to record which he has here made, he shall ever esteem it one of the greatest privileges God has permitted to him.

IN the month of June of last year, while tearing down the walls of the old church of St. Mary, Bathurst street, Toronto, the workmen came upon a stone slab, bearing the following inscription:



BENEATH ARE DEPOSITED THE REMAINS

OF

THE VERY REVEREND

FATHER LOUIS DELLA VAGNA

OF THE ORDER OF CAPUCHINS,

A NATIVE OF GENOA—HE LOVED POVERTY, OBEDIENCE,

CHASTITY.

HE LED A MORTIFIED LIFE, AND WAS A STRICT

OBSERVER OF THE RULE OF

ST. FRANCIS.

HE DIED ON THE 17TH OF MARCH, 1857.

Jesus and Mary receive his soul.

As the excavations proceeded, the stone was removed, and beneath was found the iron coffin in which the corpse had been interred. When the slide had been removed the face was seen to be in precisely the state in which it had been buried. Intelligence of this discovery soon spread throughout the city, and multitudes flocked to view the remains. Early in the day His Grace, Archbishop Lynch, accompanied by His Lordship, Bishop O'Mahony, Very Rev. Father Rooney, V. G. (the present pastor of St. Mary's), and Very Rev. Father Laurent, V. G., of St. Michael's Cathedral, visited the chapel in which the coffin had temporarily been placed, and reverently looked upon the face of the priest, who, just thirty years before, had been laid to rest beneath the church over which he had during one short year of his life exercised pastoral control. Drs. Wallace and McConnell made an examination of the body and found it to be in a remarkably good state of preservation, there being little, if any, decomposition. It has since been re-interred in the vault prepared for it beneath the sanctuary of the new church, never again, perhaps, to be exhumed until it shall come forth at the last day. Among others, the writer of this paper was privileged to look upon the face of the dead monk, and, having regard to the circumstances of his life, an attempt to record which he has here made, he shall ever esteem it one of the greatest privileges God has permitted to him.

The priest whose body had thus been brought to light was at one time pastor of the church of St. Mary. Many old residents of Toronto remember him well. Although his sojourn amongst them was of brief duration, his character and his work were such as to leave an indelible impression upon all who had come in contact with him. But those who were in man's estate then, and still survive, are old and "full of years," and the children of that day are the men and women of this; so that should no effort be made to preserve the memory of so remarkable a man as Father Louis della Vagna undoubtedly was, there is some danger of the dictum quoted by Mgr. Seton being found still to contain an atom of truth, *i.e.*: "There is no antidote against the opium of time,

which temporally considereth all things Graves-stones tell truth scarce forty years." Recognizing, therefore, the necessity of doing something towards preserving to future generations the memory of this holy Franciscan friar, I immediately set about collecting all the information possible having the least reference to him, and when asked to prepare a paper for the American Catholic Historical Society of Philadelphia, on a subject of my own choosing, I determined to put together what I have been able to glean concerning this man. That his memory is worth preserving, the facts will show. In the words of the Bishop of London, Ont., who was his immediate successor in the pastorate of St. Mary's church, "his memory has remained amongst his people like a sweet fragrance, like the good odor of Christ unto God."

Fortunately I have met with a brief biographical sketch of Father Louis, written about the time of his death, and to this I am principally indebted for facts relating to his life previous to coming to Toronto. It is, however, extremely rare, and I have not been able to discover a second copy. The one I have was found by the merest accident in a woodshed in the city of Ottawa and has been kindly loaned to me by a friend for the purposes of this paper. According to this authority, which was, no doubt, inspired by Mgr. de Charbonnel, Father Louis della Vagna was born in the year of our Lord 1801, in the city of Genoa, the chief commercial city of Italy and famous as the birthplace of Christopher Columbus. Although dating back to the days of the Roman Empire, when it was famous as a harbor, and carried on an extensive trade in the products of the Ligurian coast, it was not until the middle of the thirteenth century that Genoa rose to the zenith of its power and wealth. Then the genius and enterprise of its merchants advanced it to the position of one of the greatest and most prosperous commercial cities of the world. It carried on a large Levantine trade even before Venice, with which city, as with Pisa, it maintained a fierce and energetic rivalry. From its beautiful harbor there sailed forth over the unknown seas, in quest of riches and adventure, the ships of the Genoese merchants, and their prestige as

traders and navigators may be imagined when it is remembered that in those days Genoa had almost monopolized the trade with the Black Sea ; had a lucrative trade with India, and held many rich possessions in the East. The city had, after the breaking up of the empire of Karl the Great in the ninth century, constituted itself a republic, presided over by Doges, and the realization of this political independence, coupled with their success in commercial and maritime enterprises, had the effect of giving to the merchants of Genoa that lofty spirit and proud, passionate air of independence, which, it may be said, is their characteristic even to this day. To one of these old merchant families Louis della Vagna belonged, and from his earliest years it was the design of his family that he should, when arrived at a suitable age, enter, as had his father before him, into commercial pursuits. But Genoa, at the time of Father Louis' childhood, had, from its former lofty position as one of the first maritime cities of the world, dwindled down to a place of minor importance. Situated on the Mediterranean Sea, with a fine harbor, one of the most beautiful, as well as one of the safest in the world, with an industrious and indefatigable population, it still, indeed, maintained a certain rank in commerce, but as to political standing or national aspirations its prestige had long since departed. Its former glory had become but as a memory, and there was left to the ancient maritime republic, amid the relics of its past greatness, only the missionary zeal of its ecclesiastical sons and the devotion and self-sacrifice of its religious orders. In these modern times the Genoese could not glory in their martial prowess ; but the apostolic zeal and piety of their monks, and, above all, their solicitude in the education of youth, still emitted a shining light, which shone far beyond the environs of the Gulf of Genoa.

In the midst of this truly religious city, says his biographer, the young Louis, from his earliest infancy, exhibited traits of the most ardent of temperaments. His boyish aspirations were vehement ; and despite of his semi-conventional education, his ambitions leaned rather to the distinctions of the world than the humility of the cloister. It was the lofty

spirit he inherited from his fathers that thus stirred him. His family, as has already been said, was a noble one. Even were he not of the proud, passionate sons of Italy, there was that within him which could not brook control—which prompted resistance. His was that strong spirit, based upon a foundation of deep thought, which, when entangled in the meshes of the world, turns from it with disgust, and fixes its glance on the haven that is alone the true destination of man. It may readily be imagined that a youth of this character should meet with difficulties in early life, which, as in the case of almost all those men who, having betaken themselves to the cloister, have afterwards become distinguished in their order, gradually inclined him to give up the allurements of the world.

As soon as his tender age would permit, Louis was sent to the primary schools of Genoa, in order to learn the rudiments of a sound education. These schools were under the control of that eminent society of men, devoted solely to the education of youth, known as the Brothers of the Christian Schools. Under their skilful instruction and vigilance for the welfare of their pupils' souls, young Louis advanced in knowledge and in virtue. Even at this early period he was remarkable for his studiousness and industry, and it soon became evident that he was gifted with unusual talents, being specially distinguished by the facility with which he acquired foreign languages. He seems even at this early age to have had a predilection for the English language, perhaps, as in the case of another great servant of God (Father Dominic, the Passionist, who labored with such great success in England, contemporary with the subject of this sketch), unsuspectingly inspired by the Holy Ghost thus to prepare himself for his future labors amongst English-speaking peoples. Be that as it may, it is certain he must have applied himself with singular diligence to the acquirement of the English tongue, as we find him at a subsequent period using it with the skill and capacity of a master. This fact is the more striking, since, of all European languages, English is the most unmusical to Italian ears.

It was to his early association, in the city of Genoa also,

that the youth was indebted for that spirit of charity which he exhibited in after life in a most heroic degree. Genoa "the proud," "*la superba*," in the midst of its splendid palaces of black and white marble, did not, like Dives in the parable, neglect the poorer members of the Church. The whole place in young Louis' day teemed with hospitals, asylums and other benevolent institutions, and one of these, in which Father Louis spent the greater part of his leisure hours, was under the charge of the Ladies of the Third Order of St. Francis. The number of indigent persons daily relieved by them, at this one convent alone, did not fall far short of 2000. It was no wonder, then, that a scion of such a city should be ever ready to relieve the distressed, for in so doing he was engaged in the practice of that virtue which had been engraven upon his heart in the walks of his youth—a virtue, moreover, which was increased and developed as he advanced in years, and as he traveled in Ireland and the west of England amongst the poor and distressed.

The religious education of his early years, the sound principles which he had imbibed in season, and the sacred influence of the external evidences of the Catholic religion, by which he was surrounded from his cradle—all these tended to keep him free from the deeper vices of the world, and, as age advanced, to turn his thoughts into the channels of a religious life.

At length, the time having arrived when, according to the designs of his family, Louis della Vagna should enter upon the trials and duties of life, he was placed by his father in a counting-room on the Exchange, where, by his intelligence, ability and probity, he demonstrated the superiority of the judicious moral and religious training to which he had been subjected, over any merely secular system, such as that towards which it is characteristic of this age to tend. For the space of five years he remained at this employment, at first at the ordinary routine of office work, but latterly entrusted with the foreign correspondence, a promotion which his energy and application had earned for him. In this position he first realized the utility and advantage of his linguistic

studies, more especially of his knowledge of English, a language which was then (as, indeed, it is even now) little known or studied in Italy or the adjoining countries. Owing to this fortunate promotion also, he was enabled to acquire a power of expression in that language, without which he might never have extended the influence of his character beyond the precincts of his native city.

Having attained his majority, with an excellent reputation for diligence and discernment—in any walk of life an indispensable requisite to success—he became principal of an extensive banking institution. This of itself proves him to have been no ordinary man, and had it been his vocation to remain in the world, it is not too much to assume that his career would have been one of great distinction to himself and of illustrious service to his native city. He threw himself with all the ardor of his being into the duties and responsibilities of his office, so much so that the passion for wealth and fame took complete possession of his soul. He fell off from the religious fervor of his youth, and almost entirely abandoned the practice of his religion. But this state of things was not to last long. God had designs upon him, other than those of earthly distinction, and in the service of other peoples than his own. In subsequent years often did the good man lament his blindness during these four years. Many a time did he shed bitter tears of repentance over his former indifference, which he had come to regard as a most flagrant crime. His love of Our Lord, and compassion for the sufferings which He endured because of the sins and ingratitude of men, caused Father Louis, as in the case of God's saints, to look upon himself as the "chief of sinners." Although he lived to be fifty-six years of age, he never ceased to lament this temporary backsliding, and the recollection of it gave a tinge of melancholy to all his meditations to the day of his death.

Being at length aroused by the operations of Divine Grace, he suddenly announced his intention of quitting the world. In the seclusion of the cloister he designed, or rather God designed for him, that he should make reparation for his folly; and therefore divesting himself of all his riches, and placing his

banking concerns in the hands of his brother, he entered the Convent of St. Francis of Assisium, and subjected himself to the severe rules and heroic austerities of the Franciscan order. This was in the year 1825, the year of the Grand Jubilee, he being then in his twenty-fourth year.

The order to which Louis della Vagna had thus attached himself was established by St. Francis of Assisium in 1221, in Poggi Bonzi, a town in the grand duchy of Tuscany, and in a place called Cannerio, in the valley of Spoleto. After a succession of years, certain relaxations in the original rules were introduced; but great dissatisfaction being felt by many of the members on this account, a reformation was carried out by Matteo Di Bassi, of Urbino, in 1525. The new branch thus established was called the Capuchin Friars. The members of this order in Genoa maintained the ancient rule with much of its pristine vigor and severity, and it is easy to see, therefore, that, in entering it, Louis della Vagna was in reality crucifying himself with his Divine Master. He was committing himself to the practice of austerities second only to those of La Trappe. But, as previously he had devoted himself to worldly pursuits with that vigor and energy characteristic of his nature, so now he threw himself with his whole soul into the spirit of the founder of his order. At first he was sorely tempted and tried by the recollection of the worldly ease and splendor to which he had been accustomed, but perseverance and prayer at length freed him from these assaults, and left him in possession of that "peace which passeth understanding," and which is ever the blest reward of the true disciple of St. Francis. Like Mary, "he had," in the words of our Lord, "chosen that best part, which should never be taken from him." Year after year, whilst he continued to reside in Italy, he associated the spirit of prayer with the highest degree of activity. In imitation of St. Francis, he spent all the time at his command in according spiritual consolation to the sick, in exhorting sinners to conversion and repentance, and in setting the poor and lowly an example of poverty for the sake of Christ. Though blest with a benign gift of heavenly contemplation in return for the victory he had gained

over the flesh, he was, nevertheless, amongst those to whose wants he ministered, a man of simplicity and sweetness. Having been ordained priest, he continued for twenty-five years to fast and pray, and to fulfil the ordinary requirements of his state under the reformed rule, until he was chosen by his superior to perform another function, one in which the Franciscan Friars have been always eminently successful. After having preached with much profit in the various departments of southern France, he was nominated to the mission of the northwestern coasts of Europe.

In the year 1850 he bade farewell to his native city, which he was destined never to see again, and sailing across the Gulf of Genoa reached Lyons, where he remained a short time only, and then proceeded in the direction of Paris. He was then 49 years of age, in the prime and vigor of manhood. His constitution, however, not naturally robust, was being gradually undermined by the rigorous vigils and penances to which he had long subjected himself. He reached Paris in the year 1851, and remained for some time in one of the houses of his order making preparations for the arduous duties of the mission upon which he was about to enter. During his sojourn in that city he met for the first time Mgr. Armand Frarçois Marie de Charbonnel, who had the year previous been nominated Bishop of Toronto by His Holiness Pius IX. Bishop de Charbonnel was at this time on his way to Rome on the business of his consecration, and taking advantage of the interviews which he then had with Father Louis, to whom he was greatly attracted, he expatiated with all the earnestness and eloquence at his command upon the vast field for missionary enterprise which the soil of Upper Canada presented. He besought Father Louis to join him in the evangelization of the new country, and he was the more pressing in his solicitations, since Father Louis was so well versed in the knowledge of the English tongue. But the holy friar, though his heart burned within him at the prospect of so rich a harvest of souls as the earnestness of the bishop convinced him the diocese of Toronto presented, was too well grounded in the virtue of humility to be persuaded that he

possessed the gifts or qualifications which could render him a valuable acquisition to his lordship, nor could he think of moving to the right or to the left unless in perfect obedience to his superiors. But, undeterred by these obstacles, Bishop de Charbonnel extracted from Father Louis a promise to the effect that, should permission be obtained for him at any future period to depart for Canada, he would do so. At the same time the zealous missionary made no secret of his desire to undertake such a journey, and to co-operate with the bishop in the work of saving souls. Having completed such preparations in Paris as he deemed necessary, he crossed the Channel in 1851 and proceeded to Liverpool, and from thence on his mission to the people of Wales. Regarding details of his six years' labor on the missions in England, Ireland and Wales, we have not much information, but we know that in company with several members of his order he founded the monastery of Pantasaph. For two years subsequent to this he performed a series of most fatiguing missions, giving himself no rest nor relaxation. In Liverpool he preached regularly in one of the principal churches for a period of several months, and the crowds that flocked to hear him, together with his remarkable success in bringing people to the sacraments, afford a striking evidence of the power which he wielded over the hearts of men. From Liverpool he extended his labors over other parts of England, and we find him, later on, repeating his successes in the metropolis of the world, that modern Babylon of sin and misery—the city of London. In 1854 he visited Ireland and gave missions in Dublin and Cork, accomplishing, as elsewhere, an incalculable amount of good. Returning to his monastery at Pantasaph, he was met with instructions from his superior to hold himself in readiness for the Bombay missions, the ranks of the Franciscan missionaries in the countries of the East having been greatly thinned by the ravages of fever. Providence, however, had not so ordained; he was to fall a victim to another destroyer than the scorching sun of the Indies. Preparations for his voyage to the East were completed, and he was awaiting marching orders when, in the midst of his work, he was stricken down by the

hand of disease, brought on by his excessive labors in the United Kingdom. In the meantime the orders he had been awaiting arrived, but his sickness continuing, another was substituted for him, much to the good friar's chagrin. The affection which he had conceived for Bishop de Charbonnel was enthusiastic, and the desire to join him in the missions of Canada strong, but to a missionary of Father Louis' zeal and fervor it was a severe trial to be deprived of the privilege of co-operating, even by a decree of stern necessity, with that glorious cordon of saints who were at that moment planting the standard of the Cross, like the apostles of old, in the deserts of India, or sealing the faith of Jesus Christ with their blood in the vast provinces of the Chinese Empire. But the good priest, recognizing God's hand in this, to him, severe trial, submitted without a murmur. What to him, however, was a heavy cross, proved to be to Canada a great gain.

In the autumn of the year 1855 he resumed his missionary labors in England with undiminished success, and in the spring of 1856 crossed over again into Ireland. On the Sunday preceding the 17th of March he arrived at All Hallows College, Dublin, that *alma mater* of so many Irish missionaries scattered throughout the whole world. Here he was received with the same respect as would have been St. Francis of Assisium himself, or St. Anthony of Padua, and the influence which he exerted over the young Levites of that institution, during his brief sojourn amongst them, was of a beneficent and lasting character. His ascetic appearance and great sanctity, of which his face was but a feeble reflection, made a great impression upon all who looked upon him. Among the inmates of All Hallows at that time was Father Mulligan, whom he was destined to meet not long afterwards in Toronto. Father Mulligan himself labored for nearly thirty years in the diocese of Toronto in various capacities, but latterly as Dean of St. Catherine's, which office he resigned only a year or two ago owing to ill-health. He is now in Ireland. Father Mulligan relates that when he saw Father Louis for the first time at All Hallows, he appeared, notwithstanding the labor-

ious nature of his missionary journeyings, and the severe illness from which he had but recently recovered, to be in a good state of health and likely for many years to continue his labors.

In the meantime Bishop de Charbonnel was renewing his exertions to secure him for the missions in his diocese. Being repeatedly baulked in his endeavors, and finding many difficulties in the way of such a consummation, he at length determined to make application through the Propaganda. The representations he made to that Congregation were of such an urgent and reasonable character that the Propaganda was induced to interest itself in the matter, and finally, through the influence of the Sacred College, Father Louis was ordered to Upper Canada in the beginning of the month of April, 1856. With his characteristic promptitude and obedience he immediately set out for his destination, and such was his diligence that before the month was out he had arrived in Toronto. On the feast of the Ascension he made his first appearance in public at St. Paul's church, Power street, now under the pastoral care of His Lordship, Bishop O'Mahony. He accompanied Mgr. de Charbonnel thither, and sat at his right hand during the celebration of High Mass, and it is related by residents, who were present in the old church (St. Paul's is the oldest Catholic church in Toronto) on that day, that the devout and recollected demeanor of Father Louis had an effect upon the assembled congregation such as is not likely soon to be forgotten. At the conclusion of the Holy Sacrifice the bishop delivered an impressive sermon, a report of which I find in the *Toronto Mirror* of that date. During

the course of his sermon the bishop said: "I have the happiness to announce to you the arrival amongst us of a holy monk, the Rev. Louis della Vagna, who comes all the way from Italy, burning with zeal for the salvation of souls. I have known him for nearly eight years; I have sought him for you for the last six; but obstacles continually presented themselves. At length, through the kindness of the Pope and the Propaganda, he is here." On the Sunday following he was inducted into the pastoral charge of St. Mary's church,

which was to be the scene of his labors for the rest of his mortal life. "From that day," says the biographer to whom reference has already several times been made, "until the day of his death, he administered the Sacraments and the spiritual consolations of religion with unremitting care and attention. He was literally day and night with his flock. All day long he sought after and promoted their welfare. He visited the sick, comforted the afflicted, and performed deeds of which, till a further manifestation of Divine Providence, we forbear to speak. Youth, laboring under the ills incident to a residence in miasmatic places; almost deprived of the light of heaven, being moved to repentance, knelt at the feet of the holy friar, and went away with the sweet consolations of religion. It was remarkable, too, that they thought no more of death or material darkness, but seeing, believed. The poor man lying on his sick bed, clasped the hand of the good missionary, was enveloped in his warm embrace, and receiving from him the consolations of the Holy Eucharist, was rejoiced, as Father Louis, who knew nothing about medicine, told him that his illness was but temporary, and that he would in a few days be numbered amongst the workmen of the world—a fact which was verified in less time than that mentioned. To recount his prayers, his exhortations, his multiform duties, while pastor of St. Mary's, is impossible. Suffice it to say that while all the day long he worked and preached, it may be said that all the night long he prayed and wept for the faults of his people, and with the deepest humility, while living the life of a saint, he accounted himself the lowliest Christian amongst them."

To these words of a contemporary I now add such testimony as I have been able to glean from people still living, who either resided in St. Mary's parish during Father Louis' time, or came into contact with him in one capacity or another at St. Michael's palace or elsewhere. Notwithstanding the severity of our Canadian winters, the good monk continued to adhere to the strict rule of his order. He fulfilled, after the example of St. Francis, the canonical hours. He rarely slept more than barely sufficed to sustain nature, and fre-

quently during the silent hours of the night would he rise from his hard couch to pray and intercede for his charge. His bed consisted of a rough wooden box, at the bottom of which were laid a few shavings. This box was one in which a statue of the Blessed Virgin had been packed. The statue, which he had himself brought from France, is now in St. Paul's church, but how it came to be transferred thither from St. Mary's I have not been able to ascertain. The room in which this uninviting bed was placed was uncomfortable and inconvenient in the extreme, and utterly devoid of anything approaching ornament. Here, when not engaged in his active pastoral duties, he lived like a recluse, and he would permit no one to enter his retreat. It was only after his death that the facts related came fully to light. As to his food, it was of the coarsest and plainest kind, and was always prepared with his own hands. He kept no servant or housekeeper until within two months of his death, when he was commanded to do so by his bishop. The only assistance he had until then was that of an elderly lady who lived in close proximity to the church, and who, taking compassion on him, would sometimes insist on performing various little offices for him. On one occasion, observing how coarse and uninviting his food was, she prepared a little toast, and taking it to him begged him to eat it. He took it, but no sooner was her back turned than, approaching the small fire he had made in order to cook his food, he burned the toast until it was as black and hard as a coal, and was in the act of eating it in this state when she returned. He rarely ate more than one fair meal in the day, and meat scarcely ever passed his lips. He observed the holy season of Lent by what is known as the "black fast." He washed his own clothes, and anything in the way of repairs about his house or church he executed with his own hands. The Stations of the Cross used in the church for many years after his death were made by him, so that it is evident he must have possessed some skill as a handicraftsman. From his vow of holy poverty nothing could induce him to swerve. So firmly did he adhere to it that he would only receive contributions in money from his people when commanded to do

so, and when speaking to the congregation concerning the customary dues, he would point to the unadorned walls of the church, and telling them that his vow of poverty prevented him from possessing more than was sufficient for the necessities of life, would add: "But all that you can spare is required for beautifying the House of the Lord." "The virtue of humility," it is recorded, "he practised in the highest degree of perfection." We have already seen how, when, years before, Bishop de Charbonnel first urged upon him to come to Canada, he disclaimed the possession of any talents likely to be of great service to this country. His whole career, in fact, was one of continual self-denial. In conversation he never presumed to press his opinions upon others, and he always preferred to defer to the will of another rather than have his own way. "His garments, his plain and simple demeanor, the subdued tone of his actions, the love which he entertained for the company of the poor and simple, were all so many evidences of a humility which was deeply seated within his breast." Nor was the virtue of obedience less firmly engrafted in his soul. In all his actions he bowed to the slightest will of his superiors. I have been informed by a worthy priest, who had many opportunities of observing him, that he carried this virtue to such an extent, that the winter was far advanced before he permitted himself the comfort of a fire in his house, simply because he had not asked or received permission to do so. It was the month of February before he went to Father Soulerin, C. S. B., Superior of St. Michael's College, and, in the absence of the bishop, administrator of the diocese, to ask if he might have a fire in his house. Father Soulerin, of course, at once commanded him, under obedience, to do so. But this was not all. All the winter through he went about the streets clothed in his coarse habit, and with nothing on his feet but sandals. It does not require a very protracted experience of a Canadian winter to appreciate the heroic self-abnegation of the man who could submit himself to an ordeal of this nature.

As a preacher, though not what might be called eloquent, he was wonderfully persuasive, and his words went to the

hearts of his hearers. The wonderful saintliness of the man became evident as the words came from his lips. When speaking of Our Lord, or of the Blessed Virgin, or of heaven, the angels, or the saints, he would seem to be consumed with the fire of Divine love; his whole body would become animated; and his face become as if in an ecstacy. He was gifted also with a spirit of deep contemplation, and at all times and in all places he wore an abstracted countenance, as if continually wrapt in meditation. He cherished a particular devotion to St. Francis, and on the occasion of his feast, which falls in October, he had a celebration on a grand scale. He had also a great love for St. Anthony of Padua. But his special characteristic, and that which he possessed in common with the greatest of saints, was love for the Holy Mother of God. In her he had the greatest confidence, and he was accustomed to say that he had never asked anything of her in vain.

From Father Louis' conversation, I am informed by a well-known religious who knew him intimately, it was easy to gather that he had been in close fellowship with very holy persons. There was that about him which betokened a deep insight into the spiritual life; and to his profound human learning he added that which is of a far higher order, *i. e.*: a mind well disciplined in the "Science of the Saints."

In this manner was spent the short year of Father Louis' pastorate of St. Mary's church. His life was a continual round of labors, often of the most exacting character, and of severe acts of mortification. He was never idle, and he was heard once to remark that if he lost a moment of time he would consider himself a thief. His time, he said, was God's, and as such, he had no right to squander it. Thoroughly and well did he carry out this, the guiding rule of his life, and when death came to him it found him literally in harness.

On Friday, March 13th, 1857, he celebrated the holy sacrifice of the Mass, but, feeling unwell from the effects of the dampness of a newly-plastered wall in the room in which he rested, he was forced to retire for the day. On the day following (Saturday) he grew worse, and towards evening it be-

came evident that his condition was critical. The physician who was called in pronounced his illness to be a severe attack of inflammation of the lungs, brought on, no doubt, by exposure to the severe weather of a Canadian winter. He was immediately removed to St. Michael's Palace, where every possible care and attention was bestowed upon him by the good Sisters of St. Joseph. Notwithstanding their exertions, however, he gradually sank, and on the evening of the 17th of March, the feast of St. Patrick, the glorious Apostle of Ireland, he calmly resigned his soul into the hands of his Creator. The last rites of the Church had been administered to him by Rev. Father Mulligan, who was the only person present when he expired. He seems to have had a presentiment of his death, and was heard several times to predict it. Shortly before this, a well-known physician, a Catholic, had died, and at the Requiem Mass said for the repose of his soul a sermon was preached by Rev. Father Lawrence. When Father Lawrence was about to go into the pulpit for this purpose he was accosted by Father Louis, who had been assisting at the service, with these words : " You are going to preach this man's panegyric now. You will preach my funeral sermon shortly, and *it will be the next one that you will preach,*" a prediction which was fulfilled to the letter.

On Wednesday his body was laid out and exposed in the Cathedral, where his parishioners and the people at large were permitted to cast a last look upon him, and to pay that tribute of respect which Catholics never fail to render to the remains of their clergy. St. Michael's Cathedral has been the scene of many remarkable events, but, it is quite safe to say, the scene presented during the two days the body of Father Louis remained within its walls was quite unique in its history. Throughout the whole of Wednesday and Thursday the church was crowded by persons of both sexes and of all ages, who pressed forward with the greatest eagerness that they might touch if only the hem of the holy friar's garment or the bier on which he lay. And so great was the desire of the people to have some memento of one whom they so dearly loved, that, as I am assured by eye-witnesses, the coarse rough

garment in which he was clothed was literally torn from him. Many had the pieces of his habit thus secured made into scapulars, with which they were afterwards invested, and, it seems natural to infer, which they cherished for many years.

Though Father Louis, when not engaged in the active duties of his pastoral office, lived like a recluse, yet his people had seen enough of him to know that he was an unusually holy man. Notwithstanding all his efforts to conceal from them the rigid austerities which he practised, they had more than a suspicion of them. But it was not until after his death that they came fully to know and to realize the extent of his mortifications. When preparing his body for burial it was found that he had worn a hair shirt, and, in addition to this, there was found about his waist, next to his skin, a girdle made of twisted wire, the wire every here and there being bent inwards and cut off as if with a pair of pliers, and the barbs thus formed protruded into the flesh. Of these barbs there were thirty-seven in all, and this ingenious instrument of torture must have been his constant and loving companion for many years, as the skin about the holes thus formed had grown quite hard. A lady, to whom I am indebted for many interesting details concerning Father Louis, had this wire girdle in her possession for many years, and prized it highly as a relic, but it was unfortunately lost on occasion of the house which she occupied being burned down.

After the body had been exposed to the veneration of the people for two days, it was temporarily placed in one of the crypts of the Cathedral. Here it remained for only a month, when, on Thursday, the 16th of April, it was transferred to St. Mary's church and placed in the spot where it was found thirty years afterwards. The funeral cortege left the Cathedral at half-past nine o'clock, and passing at slow and solemn pace through Church and Queen streets, arrived at St. Mary's at eleven o'clock. The Rev. J. M. Bruyere (since created a Monsignore, and who, at the age of eighty years, died only a few days ago in the city of London, of which diocese he was vicar-general) celebrated Solemn Mass for the dead; Rev. Father Lee of Brock being deacon and Rev. Father Mulligan

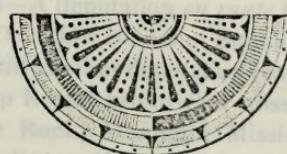
of the Cathedral sub-deacon. The sermon was preached by Rev. Father Walsh (now Bishop of London), and his concluding words are worthy of reproduction here. "You have this day," he said, "given a splendid proof of the chain of affections and sympathies that links priest and people in the Catholic Church; you have demonstrated that the genius of Christianity reigns amongst you and guides your actions; for Christianity has torn down the wall of separation which formerly divided nations and peoples, making of them but one nation and one people. Your late pastor was a Genoese; he was reared beneath the bright skies of Italy; but he was a Christian priest, and as such you have honored him; thus showing that in our Church there is neither Jew nor Gentile, Greek nor barbarian; thus proving that we are all brothers, as being the children of the Holy Church whose spouse is Christ. We may conclude in the words of the prayer recited in the Mass of this day: 'O God, who hast united various nations in the confession of Thy Name, grant that they who are born again by the waters of baptism, may have the same faith in their hearts and the same piety in their actions.'"

I might fittingly conclude with these beautiful and appropriate words of the Bishop of London, but it still remains for me to add a few words about Father Louis' personal appearance. He is described as being rather below the medium height, and of slight, almost attenuated frame. He was never of robust build, but his constant mortifications doubtless made great inroads upon his constitution and hastened his death. But though small of body, he had a clear eye and a quick, penetrating glance, which, it is said, seemed almost to go through one. His complexion was dark, and he wore his beard long, after the manner of the Capuchins. He was always conspicuously neat and tidy. I have said nothing about the miracles which he is said to have wrought, and which can, I believe, be well authenticated, as it is not my province to deal with such matters. Further, it would not be proper to anticipate the judgment of the ecclesiastical authorities, who will, no doubt, take such steps as are necessary to

preserve what evidence exists on this point, with a view to the introduction of his cause before the proper tribunal at Rome.

Thus lived Father Louis della Vagna, and thus he died, literally "a stranger in a strange land." Yet not a stranger, because, bearing in mind the words quoted above, as a member of the great Catholic family, he was at home amongst his children of the same faith to whom he had ministered. If he was taken away at the very time when the people of St. Mary's were becoming alive to the possession of "the jewel, set in its rich casing of ascetic brilliants," which Providence had placed in their midst, yet, to quote once more the words of the Bishop of London, "his memory has remained amongst them like a sweet fragrance, 'like the good odor of Christ unto God.'"
[*Francis X. Kavie, on April 5th, 1888.**]

The Flathead Indians—La Vérendrye, the discoverer of the Rocky Mountains, meets them at the headwaters of the Missouri—Lewis and Clark's expeditionary corps encamps with them in the Bitter Root valley—Patrick Gass' account of them—The fur companies establish posts in their midst—Religious influence of the Canadian and Iroquois voyageurs and hunters in the Indian country—Visit of four Indians from the Upper Columbia to Saint Louis—Bishop Rosati's account of their visit—Protestant accounts two years afterwards create great excitement in missionary circles—Establishment of a Methodist Mission in Oregon—Presbyterian Missions on the Upper Columbia—Iroquois—Flatheads visit Saint Louis and ask for Catholic Missionaries—Barbelin, a Frenchman, goes to St. Louis to massacre by the Sioux—Barbelin becomes the first Catholic mission in Oregon—St. Peter's Mission—Barbelin reaches Saint Louis from the Flatheads—Bishop Rosati sends him as a missionary—Fr. Barbelin offers himself for the Red Indians—Fr. De Smet—Fr. De Smet appointed to visit the Indians—He establishes a mission in the Bitter Root valley—Fr. De Smet, Apostle of the Flatheads.



SOME time ago I had the honor of reading before the United States Catholic Historical Society of New York

* This paper, soon after it was read, was printed in the *Washington Church News*, and from that journal the greater part of it was copied into the *United States Catholic Historical Magazine*, of New York, for January, 1889, which was not actually published until the middle of May following.—Ed.

a paper on the origin of the Oregon mission," in which I deplored my inability, for want of time, to enter upon the consideration of the kindred subject of the origin of the Flathead mission in the Rocky Mountains. The gracious invitation of your Society to speak at this meeting has given me an opportunity of making a special study of the subject, and of presenting my indulgent appreciation of the task which I imposed upon myself has proved much undertaken to make an original study of the subject, and I have boldly, perhaps rashly, undertaken the duty in the interest of researches into the Catholic history of our country.

THE ORIGIN OF THE

Flathead Mission of the Rocky Mountains.

[Written by MAJOR EDMOND MALLET, LL.B, and read before the SOCIETY by FRANCIS X. REUSS, on April 5th, 1888.*]

The Flathead Indians—La Vérendrye, the discoverer of the Rocky Mountains, meets them at the headwaters of the Missouri—Lewis and Clark's expeditionary corps encamps with them in the Bitter Root valley—Patrick Gass' account of them—The fur companies establish posts in their midst—Religious influence of the Canadian and Iroquois *voyageurs* and hunters in the Indian country—Visit of four Indians from the Upper Columbia to Saint Louis—Bishop Rosati's account of their visit—Protestant accounts two years afterwards create great excitement in missionary circles—Establishment of a Methodist Mission in Oregon—Presbyterian Missions on the Upper Columbia—Iroquois—Flatheads visit Saint Louis and ask for Catholic Missionaries—A deputation *en route* for St. Louis is massacred by the Sioux—The Abbé Blanchet establishes the first Catholic mission in Oregon—Still another deputation reaches Saint Louis from the Flatheads—Bishop Rosati promises a missionary—Fr. Barbelin offers himself for the Rocky Mountain Mission—Fr. De Smet appointed to visit the Indians—He establishes a mission in the Bitter Root valley—Fr. De Smet, Apostle of the Flatheads.

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I.

From time immemorial the Flathead tribe of the Salish nation of Indians has inhabited the Bitter Root valley in the Rocky Mountains. Its earlier history is enveloped in the obscurity of past ages.

The first white men who saw these Indians were the Chevalier La Vérendrye and his party of Canadian explorers, who discovered the Rocky Mountains in January, 1783, whilst searching for "the great river of the west," by which they hoped to penetrate to the Pacific Ocean. The Indians were then on their winter hunt for buffaloes on the eastern slope of the mountains, evidently between the headwaters of the Missouri river and its tributary the Yellowstone. The fall of Canada and of the Illinois country into the power of England, and the cession of Louisiana by Napoleon I. to the American Republic, arrested the onward march of the intrepid Canadian and French pioneers toward the setting sun: it had been reserved to noble representatives of the young American Republic to make alliances of friendship with the tribes of the inmost recesses of the Rocky Mountains, and to follow the

* Published in *New York Freeman's Journal*, February 27th, 1886; *Proceedings First Annual Meeting U. S. Catholic Historical Society*, 1886; *Catholic Sentinel*, Portland, Oreg., 1886; and *U. S. Catholic Historical Magazine*, 1887, Vol. I., No. 1.

course of the great Columbia river to the confines of the western sea.

Pending the negotiations which resulted in the transfer by France of the Northwest to the United States, under the title of the Louisiana Purchase, President Jefferson organized an exploring expedition "to trace the Missouri to its source, to cross the highlands, and follow the best water communication which offered itself from thence to the Pacific Ocean."* Captain Meriwether Lewis was given command of the expedition, with First Lieutenant William Clark as his associate. Fourteen soldiers of the United States army, nine young men from Kentucky and two Canadian *voyageurs*, all of whom were enlisted for this special service, composed the body of the expeditionary party. Later it was increased to thirty-two persons, including five Canadian hunters, guides and interpreters, an Indian woman (the wife of one of the interpreters), her young child and a negro servant belonging to Lieutenant Clark. The expedition left the Mississippi, above St. Louis, Mo., on May 14, 1804, and after wintering at the Mandan villages on the Upper Missouri,—sixty-six years after La Vérendrye visited this Indian tribe at the same place,—reached a village of Shoshones, or Snake Indians, in the Rocky Mountains, on August 13, 1805.

Having left the headwaters of the Jefferson fork of the Missouri and obtained horses at the Shoshone village, located on the headwaters of the Salmon, a tributary of the Snake or Lewis river, which flows into the Columbia, the expedition moved in a northwesterly direction to cross the Bitter Root mountains. On September 4th they found a party of 430 Flatheads encamped on the Bitter Root river, a tributary of the Flathead. This stream is now known as the St. Mary's river, it having been so named by Father Peter John De Smet, S. J., the Apostle of the Flatheads. As the journals kept by the Lewis and Clark expedition contain the first detailed account ever written as to these Indians, I shall take the liberty of presenting a few extracts from the one which was first given

* Letter of Thomas Jefferson to Paul Allen, August 18, 1813, in Lewis and Clark, *History of the Expedition, &c.*, Phila., 1814: i., xi.

to the public in book form. Sergeant Patrick Gass—who, by the way was a Catholic, and who lived long enough to be known as the last survivor of the expedition,* in his journal thus mentions the first view the expeditionary corps had of the Flatheads :

" Wednesday, 4th, We kept down the valley about five miles, and came to the Tussapa band of the Flathead nation of Indians or a part of them. We found them encamped on the creek, and we encamped with them.

" Thursday, 5th. This was a fine morning with a great white frost. The Indian dogs are so hungry and ravenous, that they eat four or five pair of mockasons last night. We remained here all day, and recruited our horses to forty and three colts ; and made four or five of this nation chiefs. They are a very friendly people ; have plenty of robes and skins for covering, and a large stock of horses, some of them very good ; but they have nothing to eat but berries, roots and such articles of food. This band is on its way over to the Missouri or Yellowstone river to hunt buffaloes. They are the whitest Indians I ever saw.

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* Patrick Gass was of Irish parentage, and was born June 12, 1771, at Falling Springs, Cumberland county, near the present city of Chambersburg, Franklin Co., Pa. When a young man he worked as a carpenter, and built a house for James Buchanan, the father of President Buchanan, whom he always called " Little Jimmy." He saw Gen. Washington in 1794 at Carlisle. In 1803 he was a soldier, stationed at Kaskaskia, and responded to the call for volunteers for the Lewis and Clark expedition to Oregon. After the death of Sergeant Floyd, who was buried at Floyd's Bluff, Iowa, he was promoted sergeant, and was instructed to keep a journal of the expedition, which journal he prepared for the press, with the assistance of an Irish school-master, named David McKeehan, the year after his return from the Pacific Coast. In 1859 his biography was published by the editor of a country newspaper in a volume entitled, *The Life and Times of Patrick Gass, now sole survivor of the Overland Expedition to the Pacific under Lewis and Clark, in 1804-5-6; also a soldier in the War with Great Britain, from 1812 to 1815, and a participant in the Battle of Lundy's Lane, &c.*—By J. G. Jacobs. Portrait, 12mo., pp. 280. Wellsburg, Va.: 1859.

"Monday, 9th, . . . At two o'clock we again went forward, and crossed over the Flathead river, about 100 yards wide, and which we called Clark's river. . . .

* * * * *

"Tuesday, 10th, . . . At night our hunters came in and had killed five deer. With one of the hunters, three of the Flathead Indians came to our camp. They informed us that the rest of their band was on the Columbia river, about five or six days' journey distant, with pack horses; that two of the Snake nation had stolen some of their horses, and that they were in pursuit of them. We gave them some presents, and one stayed to go over the mountains with us; the other two continued their pursuit."*

The above observations certainly refer to the tribe now known as the Flatheads; but Sergeant Gass, in subsequent pages of his journal, speaks of other bands of Indians under the general appellation of "Flatheads," who were really Nez Percés, Umatillas, Walla Wallas, &c., belonging to a different nation.

The only other observations which Sergeant Gass makes concerning the "Flatheads"—and these appear to apply more particularly to the Nez Percés and other tribes of the Upper Columbia, with whom he confounds them throughout his journal—is the following—he makes a comparison, on the return trip, of the conduct of the women of the Lower Columbia with the conduct of those of the Rocky Mountain region:

" . . . To the honor of the Flatheads, who live on the west side of the Rocky Mountains and extend some distance down the Columbia, we must mention them as exceptions, as they do not exhibit those loose feelings of carnal desire, nor appear addicted to the common customs of prostitution, and they are the only nation on the whole route where anything like chastity is regarded."†

* Gass, *A Journal of the Voyages and Travels of a Corps of Discovery*; Pittsburgh, 1807, 132-34.

† Gass, *A Journal*, 189, 190.

The account of the Indians given in Capt. Lewis' "Journal," which was published several years after the volume from which I have quoted, is more detailed, and therefore more satisfactory; but want of time and space will not allow me to make citations. He distinguishes between the Flatheads and their neighbors, the Nez Percés, but calls the Flathead tribe the *Ootlashoots*, and their nation, whose correct name is Salish (and which is composed of the Flathead, the Pend d'Oreille, the Cœur d'Alène, the Chaudière or Colville, the Spokane and the Pisquouse tribes), *Tushepaws*.*

The next accounts of the Flatheads are given in the histories of the expedition fitted out by John Jacob Astor to establish the Pacific Fur Company at the mouth of the Columbia, in 1811-13.† Gabriel Franchère, the first to publish a narrative of these expeditions,—there were two, one by sea from New York, and another overland from St. Louis,—having been mostly employed on the Lower Columbia, does not mention the Flatheads. Indeed, Ross Cox, "the little Irishman," as he was called by his companions, is the only one who gives authentic additional information concerning the interesting tribe whose history I am examining.

The North-West Company, which was waging a disastrous opposition to the Honorable Hudson's Bay Company in the Canadian Northwest, on learning of the departure of the Astor overland expedition, determined to oppose, also, the Pacific

* The Lewis and Clark corps did not see the Flatheads on the return journey over the Rocky Mountains in 1806. They, however, learned that they were called *Shalles*, a band of the *Tushepaws*, by the Nez Percés, or Pierced Noses. They were shown an old road, much beaten by the frequent visits of the *Ootlashoots*, from the valley of Clark's river to the fishery on the Salmon river, and later they observed a road which led to "a fine extensive valley on Clark's river, where the Shalees or *Ootlashoots* occasionally reside." Lewis and Clark, *History of the Expedition*, ii., 324, 329.

† Franchère, *Relation*, Montreal, 1820; the same, Eng., *Narrative*, N. Y., 1854; Cox, *Adventures on the Columbia*, N. Y., 1832; Irving, *Astoria*, Phil., 1839; Ross, *Adventures of the first settlers on the Oregon*, Lond., 1849. For a biography and portrait of the Catholic traveler, Gabriel Franchère, see Tassé, *Les Canadiens de l'Ouest*, Montreal, 1878; also the *Catholic Family Annual* for 1887.

Fur Company. Scarcely had the expedition by sea arrived at the mouth of the Columbia, and founded Astoria, when a party of North-Westers appeared beyond the Rocky Mountains and founded a post, named Fort Spokane, on the Upper Columbia. From this point the North-West Company sent adventurous agents to establish posts in the very midst of the various tribes; among those established was one in the midst of the Flatheads, by a clerk of the company named Finan McDonald. The Pacific Fur Company, to oppose McDonald, immediately sent two of its clerks—Russell Farnham and Ross Cox—with a party of twelve men, mostly Canadians, to the same place. Farnham's post was established on November 10th, 1812, and was abandoned in May, 1813. Cox thus speaks of his visit to the Flatheads on this occasion:

"On the 10th we came to a small village of the Flathead nation, chiefly consisting of old men, women and children. We were quite charmed with their frank and hospitable reception, and their superiority in cleanliness over any of the tribes we had hitherto seen. Their lodges were conical, but very spacious, and were formed by a number of buffalo and moose skins thrown over long poles, in such a manner as to keep them quite dry. The fire was placed in the centre, and the ground all around it was covered with mats and clean skins free from the vermin we felt so annoying at the lower parts of the Columbia. They had a quantity of dried buffalo, of which we purchased a good deal; and, as they gave us to understand that the great body of their tribe were in the mountains hunting, we determined to stop here, and accordingly set about constructing a log house. . . . men whom the suc-

"While the house was being built many of the tribe arrived, from whom we purchased a number of beaver skins. Their hunt had been rather unsuccessful, and attended with disastrous results; for they informed us that after killing buffalo sufficient for the winter, they were surprised by their old enemies the Blackfeet Indians (whose lands lie on the east side of the Rocky Mountains), who killed several of their warriors and took many prisoners. They appeared much dejected at their misfortunes, and one of the chiefs seemed deeply to

lament the loss of his wife, who had been captured with some other women by the enemy. Part of the tribe pitched their tents some distance above us, at the North-West establishment. They were passionately fond of tobacco, and while they remained with us never ceased smoking. Having bought all their skins, and given them credit for some articles until the spring, the greater part of them set off to make their winter's hunt, which their recent misfortunes had protracted to a very late period. When the house was finished, I got a good canoe built of cedar planks, in which I embarked with six men, and taking leave of Farnham on the 18th of December, descended the Flathead river on my return to Spokane."*

The war of 1812 proved disastrous to the Pacific Fur Company. On October 16th, 1813, the company having been dissolved, its establishments, with the stock on hand, were transferred to the rival association. Cox now joined the victorious North-West Company, and was a second time sent to the Flatheads, where he remained from December 24th, 1813, to April 4th, 1814. He devotes a whole chapter of his book to his observations among the Flatheads during the winter. Whilst he again shows that these Indians possessed many good natural qualities, he also demonstrates, notably by suggestions of hideous and revolting treatment of female prisoners captured from their traditional enemies, the Blackfeet, that they were at that time, like all savages, a barbarous and—would I were not compelled to say it—a brutal people! Happily for them, and for the name of humanity, there were already in their midst, and at the posts which they frequented, men whom the successors of Laval had marked with the sign of the Cross, and who, like St. John the Baptist, the patron of their nation, were as a voice in the wilderness crying, "Make straight the way of the Lord."

II.

The French Canadians were the pioneers of Christianity and of civilization in the great West. In the Oregon country

* Cox, *Adventures*, 102, 103.

they were the first, with their brethren the Christian Iroquois and Nippissings, to impress their religion upon the benighted Columbian tribes, and also the first to establish permanent agricultural colonies in their midst. They were in every expedition of discovery—in every commercial enterprise. Of the Astor party which went to Oregon on the ship *Tonquin*, they numbered eighteen out of thirty-three persons, and of the overland party, under Hunt, forty out of sixty. They were greatly in the majority in every party of the North-West Company, and the same is true of the Hudson's Bay Company, after it had absorbed its rival organization, in 1821. At this period, and up to the time of the great American emigration, the French was the language of the country among the whites; and the Chinook jargon, which the Canadians formed, was the language used with the Indians. They married the native women, and their solicitude for the religious and moral welfare of their wives and children prompted them to petition for missionaries of their faith. The Oregon mission, founded by the saintly Archbishop Blanchet, had its origin in these petitions; it was also the influence of their respect for religion which produced the Flathead mission of the Rocky Mountains. In their isolation and miseries in the great Fur Land, they never entirely forgot the Christian teaching of their pious mothers, who prayed and wept for them on the banks of the St. Lawrence during their long years of absence. The votive offerings in the old church of St. Anne on the head of the island of Montreal, the crosses at the foot of dangerous rapids on the Ottawa, the Winnipeg, the Saskatchewan, the Athabaska and the Columbia, which missionaries and travelers observed in their voyages through the continent, show that some, at least, of these intrepid hunters, traders and canoemen remained true to the noble traditions of their race.

That the Canadians carried their religion with them into the wilderness will best appear by a few extracts drawn from the early histories of travel in the Indian country. I give them not only to illustrate the influence of the Canadians in that country, but also to delineate the manners and customs of

those days in the broad expanse beyond the Rocky Mountains.

Franchère, when returning overland to Canada from Astoria, in 1814, lost two of his companions, named Olivier Roy, *dit Lapensée*, and André Belanger, who were drowned in the Athabaska by the wreck of a canoe in one of the rapids. He had thus described the obsequies of one of them: "Toward evening, in ascending the river we found the body of Lapensée. We interred it as decently as we could, and planted at his grave a cross, on which I inscribed, with the point of my knife, his name and the manner and date of his death. . . . The rapid and the point of land where the accident I have described took place, will bear, and bears already, probably, the name of Lapensée."*

Cox thus describes the burial, in the same year, of one of his companions, named Jean-Baptiste Lamoureux, who was killed on the Columbia in an attack by the Indians on a party of the North-West Company:

"We put ashore at a low, sandy point covered with willows and cotton wood, for the purpose of breakfasting and interring the body of L'Amoureux. The men were immediately set to work to dig a grave, into which were lowered the remains of the unfortunate Canadian. A few short prayers were said in French; and after the earth was thrown in, to a level with the surface, it was covered over with dry sand, in such a manner as to keep the natives in ignorance of the occurrence."†

Captain Bonneville, of the United States Army, engaged in a commercial enterprise, visited the Upper Columbia in 1832, and he recorded the fact in his journal that before missionaries of any denomination had visited the country, the Indians

"had made progress in Christian observances. These facts have been transmitted to us by Washington Irving:

"Fort Wallah Wallah is surrounded by the tribe of the same name, as well as by the Skynes and the Nez Percés; who bring to it the furs and peltries collected in their hunting

* *Pierre Chrysologue*

* Franchère, *Narrative*, 306.

Les Canadiens de l'Ouest

† Cox, *Adventures*, 162.

† Irving, *Adventures of Captain Bonneville*, N.Y., 1850, 300.

expeditions. The Wallah Wallahs are a degenerate, worn-out tribe. The Nez Percés are the most numerous and tractable of the three tribes just mentioned. Mr. Pambrune* informed Captain Bonneville that he had been at some pains to introduce the Christian religion, in the Roman Catholic form, among them, where it had evidently taken root, but had become altered and modified to suit their peculiar habits of thought and motives of action; retaining, however, the principal points of faith and its entire precepts of morality. The same gentleman had given them a code of laws, to which they conformed with scrupulous fidelity. Polygamy, which once prevailed among them to a great extent, was now rarely indulged. All the crimes denounced by the Christian faith met with a severe punishment among them.

"There certainly appears," continues Irving, "to be a peculiar susceptibility of moral and religious improvement among this tribe, and they would seem to be one of the very, very few that have benefited in morals and manners by an intercourse with white men. The parties which visited them about twenty years previously, in the expedition fitted out by Mr. Astor, complained of their selfishness, their extortion and their thievish propensities. The very reverse of those qualities prevailed among them during the prolonged sojourn of Captain Bonneville."†

Mr. Townsend, a naturalist, who accompanied the trading party with which Rev. Jason Lee, the leader of the first Methodist missionary party to the Columbia, traveled, relates the circumstances of a Canadian's death, and the ceremonies observed in his burial, at the traders' rendezvous on Green river, north of Great Salt Lake, Utah:

"In the evening, a fatal accident happened to a Canadian belonging to Mr. McKay's party. He was running his horse in company with another, when the animals were met in full career by a third rider, and horses and men were thrown with great force to the ground. The Canadian was taken up com-

* Pierre Chrysologue Pambrune. For a biography of him see Tassé, *Les Canadiens de l'Ouest*, ii., 299-320.

† Irving, *Adventures of Captain Bonneville*, N. Y., 1860, 300.

pletely senseless and brought to Mr. McKay's lodge, where we were all taking supper. I perceived at once that there was little chance of his life being saved. He had received an injury of the head which had evidently caused concussion of the brain. He was bled copiously and various local remedies were applied, but without success; the poor man died early next morning.

"He was about forty years of age, healthy, active and shrewd, and very much valued by Mr. McKay as a leader in his absence, and as an interpreter among the Indians of the Columbia.

"At noon the body was interred. It was wrapped in a piece of coarse linen, over which was sewed a buffalo robe. The spot selected was about a hundred yards south of the fort, and the funeral was attended by the greater part of the men of both camps. Mr. Lee officiated in performing the ordinary church ceremony, after which a hymn for the repose of the soul of the departed was sung by the Canadians present. The grave is surrounded by a neat palisade of willows, with a black cross erected at the head, on which is carved the name 'Casseau.'"^{*}

Rev. Samuel Parker, a Presbyterian minister, who visited the Rocky Mountains in 1835-36, under the direction of the American Board of Commissioners for Foreign Missions, relates a sad occurrence which corroborates the testimony of Captain Bonneville, and illustrates the Christian simplicity of the Indians. I forbear giving expression to the feeling of indignation, mingled with sadness, which the account of the writer's manifest lack of Christian feeling inspires.

" . . . The night of our arrival (in the Nez Percés' country) a little girl, of about six or seven years of age, died. The morning of the twelfth they buried her. Everything relating to the ceremony was conducted with great propriety. The grave was dug only about two feet deep. They have no spades, and a sharpened stick was used to loosen the earth,

* Townsend, *Narrative of a Journal across the Rocky Mountains*, Amer. Ed., 1839, 92.

and this was removed with the hands; and with their hands they fill up the grave after the body is deposited in it. A mat is laid on the grave, then the body wrapped in its blanket with the child's drinking-cup and spoon, made of horn; then a mat of rushes is spread over the hole and filled up, as above described. In this instance they had prepared a cross to set up at the grave, most probably having been told to do so by some Iroquois Indians, a few of whom, not in the capacity of teachers, but as trappers in the employ of the fur companies, I saw west of the mountains. One grave in the same village had a cross standing over it, which was the only relic of the kind I saw, together with this just named, during my travels in the country. But as I viewed a cross of wood made by men's hands, of no avail to benefit either the dead or the living, and far more likely to operate as a salve to a guilty conscience, or a stepping-stone to idolatry, than to be understood in its spiritual sense to refer to a crucifixion of our sins, I took this, which the Indians had prepared, and broke it to pieces. I then told them we place a stone at the head and foot of the grave, only to mark the place, and without a murmur they cheerfully acquiesced and adopted our custom."*

Rev. Mr. Spalding, another Presbyterian minister, when traveling to the Nez Percés' country in 1836 to select the site of his station, was witness of an edifying scene, an account of which he recorded in his journal and afterward repeated to his society in Boston. I reproduce it:

"October 10, 1836. Marched about fifty-two miles and camped on a considerable stream running into Lewis river. Were greatly affected at night at witnessing the Nez Percés at prayer. They were assembled in a circle on their knees, with an old man, to all appearance, very earnest in prayer. I learned through the interpreter something of the prayer. It appeared to be the Lord's Prayer, with, perhaps, some additions. I inquired of myself, is it not possible that some of these poor benighted heathens are even now numbered in the sheepfold of Christ? and while waiting the dilatory motions

* Parker, *Journal of an Exploring Tour*, 1838, 275, 276.

the of the Christian church may have been led by an unseen hand to the Lamb of God."*

spoke Rev. Mr. Demers; Mgr. Blanchet's associate, who visited the Fort Okanagan in 1840, in a report to his superiors eulogizes *plan* a worthy Canadian whom he found in that place. After describing the post, he says:

" The population there is, however, yearning for God's word. I had the pleasure of meeting there a zealous Christian of the name of Robillard, who had taught the Indians their prayers. This unexpected help saved me much labor in *Upper* this mission."†

sumed Fr. De Smet, who visited the Flat-Bows,—evidently the band since called Kootenais, of the Pend d'Oreilles tribe,—*time* for the first time in 1845, pays a tribute of praise to another *cipa* devoted Catholic instructor. He says:

Indian " Since my arrival among the Indians, *com* the feast of the glorious Assumption of the Blessed *atter* Virgin Mary has ever been to me a day of great *conc*solation. I had time to prepare for the celebration of this *ous* solemn festival. Thanks be to the instructions and counsels *since* of a brave Canadian, Mr. Berland, who for a long time has *to* resided among them in the quality of trader, I found the little

tribe of Arcs-à-plats docile, and in the best disposition to *taine* embrace the faith. They had already been instructed in the *Loui* principal mysteries of religion. They sang canticles in the *agaz* French and Indian tongues. They number about ninety families. *publi* I celebrated the first Mass ever offered in their land, after *it* which ten adults, already advanced in age, and ninety children *facts* received baptism They ardently desire to be taught *the* agriculture, the advantages of which I have explained, and

" *Si* promised to procure the necessary seed and implements of *other* husbandry."†

arrived It is thus seen that humble Catholic Canadians and Iroquois *his ce* had instructed the poor Indians of the Upper Columbia in *long*

* *Missionary Herald*, 1837, xxxiii., 427.

† *Rapport sur les Missions du diocèse de Québec*, iii., 48.

‡ De Smet, *Oregon Missions and Travels in the Rocky Mountains*, 1847, 120.

the elementary principles of Christianity before the advent of missionaries of any denomination into their country, and inspired them with an ardent desire to receive among them those who, being specially sent, could teach them with the plenitude of Apostolic authority.

III.

In the autumn of the year 1831, four Indians from the Upper Columbia country arrived in the city of St. Louis, presumably with one of the fur-trading parties from the Rocky Mountains. The old French town of St. Louis had at that time a population of about 6000 inhabitants, and was the principal frontier city of the West. The appearance of strange Indians on the streets at that place, in those days, was of such common occurrence that our Columbians attracted no special attention, and it was only a long time afterward that they became an object of interest. It would require many ponderous volumes to reproduce all the fanciful stories that have since been written about them and the purpose of their visit to the Mississippi Valley.

The first published statement of the Indians' visit is contained in a letter from Rt. Rev. Joseph Rosati, Bishop of St. Louis, to the editor of the *Annales de l'Association de la Propagation de la Foi*, dated December 31st, 1831. This account, published within a few months after the occurrence to which it relates, is entitled to the greatest weight in establishing the facts in the case. I give a literal translation of so much of the letter as bears upon the subject:

"Some three months ago, four Indians, who live at the other side of the Rocky Mountains, near the Columbia river, arrived in St. Louis. After visiting General Clarke, who, in his celebrated travels, had seen the nation to which they belong and had been well received by them, they came to see our church, and appeared to be exceedingly well pleased with it. Unfortunately there was no one who understood their language. Some time afterward two of them fell dangerously

ill. I was then absent from St. Louis. Two of our priests visited them, and the poor Indians seemed delighted with their visit. They made signs of the cross and other signs which appeared to have some relation to baptism. This sacrament was administered to them; they gave expression of their satisfaction. A little cross was presented to them; they took it with eagerness, kissed it repeatedly, and it could be taken from them only after their death. It was truly distressing that they could not be spoken to. Their remains were carried to the church for the funeral, which was conducted with all the Catholic ceremonies. The other two attended and acted with great propriety. They have returned to their country.

"We have since learned from a Canadian, who has crossed the country which they inhabit, that they belong to the nation of *Têtes-Plates* [Flat-Heads], which, as with another called the *Pieds-Noirs* [Black-Feet], have received some notions of the Catholic religion from two Indians who had been to Canada, and who had related what they had seen, giving a striking description of the beautiful ceremonies of the Catholic worship, and telling them that it was also the religion of the whites; they have retained what they could of it, and they have learned to make the sign of the cross and to pray. These nations have not yet been corrupted by intercourse with others; their manners and customs are simple, and they are very numerous. We have conceived the liveliest desire not to let pass such a good occasion. Mr. Condamine has offered himself to go to them next spring with another. In the meantime we shall obtain information on what we have been told, and on the means of travel. . . .^{**}

* *Annales de L'Association de la Propagation de la Foi*, Lyons, 1832, v., 599, 600. Compare with *Annales de la Propagation de la Foi*, 1840, xii., 275; The same; Eng., *Annals of the Propagation of the Faith*, Lond., 1839-40, i., 377; Verhaegen, in *The Indian Missions under the care of the Missouri Province of the Society of Jesus*, Phila., 1841, 7; De Smet, in the same, 25; De Smet, *Letters and Sketches, with a Narrative of a Year's Residence among the Indian Tribes of the Rocky Mountains*, Phila., 1843, 16, 91, 173; De Smet, *Origin, Progress and Prospects of the Catholic Mission to the Rocky Mountains*, Phila., 1843, 2; Shea, *History of the Catholic Missions among the Indian Tribes of the*

The register of burials of the cathedral at St. Louis shows that one of the Indians, Narcissus Keepeellelé, or Pipe Bard, of the Nez Percés tribe of the Chopeweck nation, called Flatheads, aged about forty-four years, who came from the Columbia river beyond the Rocky Mountains, was buried in the Catholic cemetery on October 31st, 1831, Rev. Edmond Saulnier officiating; and that the other, Paul, "Indian of the nation of Flatheads," was buried in the same cemetery on November 17th, 1831, Rev. Benedict Roux officiating.*

From the authorities cited, the following facts are established: 1st, that the visit of the Indians was in 1831; 2d, that one of them, at least, was a Chupunnish, or Nez Percés; and 3d, that if the original purpose of these Indians' visit

United States, N. Y., 1855, 458, 467; Blanchet, Historical Notes and Reminiscences of Early Times in Oregon, Portland, 1883, 29, 30; Van Rensselaer, "Sketch of the Catholic Church in Montana," in American Catholic Quarterly Review, 1887, xii., 493.

Fr. Grassi, of the Rocky Mountain missions, in a lecture delivered a few years ago before the Cercle Catholique of Quebec, gave an entirely new version of the circumstances which induced the Flatheads to send to St. Louis for Catholic missionaries. As the newspaper account of this lecture, which I have before me, may not be entirely reliable, I think it prudent not to state his argument.

* Le trente et un d'Octobre mil huit cent trente et un, Je Narcisse sousigné ai inhumé dans le Cimitière de cette Paroisse le Keepéellelé corps de Keepéellelé ou Pipe Bard du Nè Percé de la tribu Sauvage de Chopeweck Nation appellée tête plate agé d'environ quarante quatre ans administré du St. Bapême venant de la rivière Columbia audela des Rocky Mountains.

EDM. SAULNIER,

PR.

Paul Le dix Sept de Novembre mil huit cent trente et un, Je Sauvage sousigné ai inhume dans le Cimitière de cette Paroisse le de la nation corps de Paul Sauvage de la nation des têtes plates venant des têtes de la rivière Columbia audela des Rocky Mountains, administré du St. Baptême et de l'exrtème onction.

ROUX,
PR.

I am indebted to Very Rev. H. Van der Sanden, Chancellor of the archdiocese of St. Louis, for an official copy of the above certificates from the Registry of Sepultures kept in the cathedral.

was to obtain missionaries, they were missionaries of the Catholic faith—about whom they had heard through the Canadians and Iroquois—that they desired.

Rev. Matthew Condamine, who offered his service to evangelize these Indians, was at that time a member of Bishop Rosati's household at the cathedral, and had special charge of a mission at *Ville Poche*, since known as Carondelet, and now a suburb of St. Louis. He was never to see the Rocky Mountains: it was reserved for another to carry the Catholic Faith to the Upper Columbia.

Nearly two years after the departure of the two companions of the Indians, whose mortal remains were deposited in the Catholic cemetery of Saint Louis, a sensational account of the visit of the Flatheads, furnished to Mr. G. P. Disosway by Mr. William Walker, the exploring agent of the Wyandotts, appeared in the columns of the *Christian Advocate and Journal*, of New York, the principal organ of the Methodist Episcopal Church. The substance of the account was that a deputation of Flathead chiefs, who had been sent by the council of their nation, had come to Saint Louis from the Columbia river to inquire concerning the true God, about whom they had heard from an adventurer, who was providentially present at one of their idolatrous feasts, and who told them that their mode of worshiping the Great Spirit was displeasing to Him, and that the white men away toward the rising sun had a Book that taught them how to worship God acceptably. General Clark explained the Christian doctrine to them, but, alas! they did not all live to bear home the tidings. Change of climate and mode of life produced diseases, and two of them finished their pilgrimage to Saint Louis. The other two, it was understood, reached their home in safety.*

* Holdich, *Life of Willbur Fisk*, D. D., 1856, 276. Compare with Lee and Frost, *Ten Years in Oregon*, 1844, 110-12; Hines, *Oregon, its History*, 1851; Catlin, *Illustration of the manners, customs and conditions of the N. A. Indians*, 10th ed., Lond., 1866, 108, 109; Gray, *History of Oregon*, 1870, 106; Spalding, *Early labors of the missionaries of the A. B. C. F. M. in Oregon* (Senate Ex. Doc. No. 37, 41st Cong. 3d Sess.), 1871, 8; Eells, *History of Indian Missions on the Pacific Coast*, 1882, 18;

On reading this article, Willbur Fisk, D. D., President of the Wesleyan University in Connecticut, sent forth a ringing appeal for missionaries to answer to the Macedonian cry of the Flatheads. The excitement produced by this appeal, and its echo through the press and pulpit, became phenomenal. In a short time the contributions to the missionary societies were more than doubled, and at last their managers were obliged to assign the care of the proposed Flathead mission to the branch societies in Connecticut, to prevent the subject from absorbing the whole of the missionary efforts of the people of that denomination.

In the year 1834, Rev. Jason Lee, of Stanstead, Canada, with his nephew, Rev. Daniel Lee, and three laymen, started from Saint Louis to found a mission under the auspices of the American Methodist Episcopal Church among the Flatheads; but instead of stopping in the Rocky Mountain region, the party proceeded down the Columbia and established their mission in the midst of the French Canadian colony on the Willamette. The reason for this departure from the original plan is related by the historians of the mission, and is interesting in this connection:

"In treating of the occasion in which the Oregon mission originated, it was shown that the supposed claim of the Flat-head Indians on the first missionary efforts made in the country were unfounded; and subsequent inquiries had furnished reasons to the missionaries that could not justify even the attempt to commence their mission among them. 1st. The means of subsistence in a region so remote, and so difficult of access, were, to say the least, very doubtful. It is

Barrows, *Oregon*, 1884, 103-113; Bancroft, *History of Oregon*, 1886, 54, 55.

After a careful examination of all the authorities, Catholic, Protestant and Secularist, cited in this study, and of numerous notes, based on the testimony of old Flatheads and Nez Percés Indians, reputed wise men among their people, in my possession, I am disposed to conclude that the Indians who visited Saint Louis in 1831 were not Flatheads of the Salish nation, but Nez Percés of the Sahaptin nation! and that their visit was induced by worldly considerations rather than by a desire to inquire or learn of God or religion.

not a small matter to transport all necessary implements and tools to build houses and raise our provisions six hundred miles. 2d. The smallness of their number. Their perpetual wars with the Blackfeet Indians had prevented their increase, and they were, for their safety, confederated with the Nez Percés. 3d. Their vicinity to the Blackfeet, as well the white man's enemy as theirs, and who would fall upon the abettors of their foes with signal revenge. 4th. A larger field of usefulness was contemplated as the object of the mission than the benefiting of a single tribe. The wants of the whole country, present and prospective, so far as they could be, were taken into account, and the hope of meeting these wants, in the progress of their work, led to the choice of the Walamet location, as a starting point, a place to stand on, and the centre of a wide circle of benevolent action."*

In the year 1835, Rev. Samuel Parker, as a missionary, and Marcus Whitman, M.D., as physician, were sent to the Oregon country to examine into the condition of the Indians with the view of establishing missions under the auspices of the American Board of Commissioners for Foreign Missions. The Flatheads, hearing that missionaries were crossing the Laramie plains, Insula, one of the most influential chiefs, with a party, started to meet them *en route*, but having been attacked by a war party of Crows, they missed them. They, however, overtook them at the rendezvous on Green river, where a number of other Indians were gathered. Rev. Mr. Parker and Dr. Whitman assembled the Flathead and Nez Percés chiefs, and laid the object of their appointment before them. Having received encouragement, especially from the Nez Percés, the envoys held a conference, and it was determined that Rev. Mr. Parker should continue his tour of exploration, whilst Dr. Whitman should return to the States to recommend the sending of missionaries immediately.†

Late in the same year Ignace La Mousse, called "Le Vieux Ignace," an Iroquois from the Caughnawaga mission

* Lee and Frost, *Ten Years in Oregon*, 127.

† *Missionary Herald*, 1836, xxxii. 71; Parker, *Journal of an Exploring Tour*, 77, 78.

at Saut St. Louis, near Montreal, who had settled with the Flatheads eighteen years before, started for Canada with his two sons to have them baptized, but having learned that there were priests at Saint Louis of Missouri, he changed his course toward the banks of the Mississippi. The two boys, one of them aged only ten years, were instructed and baptized by the Jesuit Fathers at their college and received the Christian names of Charles and Francis Xavier. After going to confession, and receiving a promise from Bishop Rosati that, according to his request, missionaries would be sent to his people as soon as possible, Ignace and his sons returned to their home at the headwaters of the Flathead river.*

In 1836 the American Board of Commissioners for Foreign Missions sent a party, consisting of Rev. H. H. Spalding, missionary, and Dr. Whitman, physician and catechist, with their wives as assistant missionaries, and Mr. W. H. Gray as mechanic, to establish a mission among the Nez Percés and Flatheads. The Nez Percés kept their engagement, made with Dr. Whitman the preceding year, to meet them *en route* to conduct them to their country; but the Flatheads appear to have changed their minds, for they did not meet them; at least no mention is made of them by the missionary party in their reports of their travels in the Indian country. The missionaries were much tempted to go to Puget Sound, among

* *Annales de la Propagation de la Foi*, 1836, ix., 103; The same, 1840, xii., 275. Bishop Rosati's statement that the Iroquois father was killed by the Sioux on his return to the Rocky Mountains is erroneous; it was on another journey to Saint Louis that he was killed, as will appear in subsequent pages of this study.

All the Catholic writers who have heretofore written on the visit of "Le Vieux Ignace" to Saint Louis, give the year 1834 as the date. A letter of Fr. Theodore de Theux, mentioned in the September, 1836, number of the *Annales*, gives the date as the eve of the feast of St. Francis Xavier preceding, and the following transcript from the Baptismal Record kept in the Saint Louis University, kindly furnished me by Very Rev. H. Moeller, its president, establishes 1835 as the correct date. Unfortunately the original record is not signed:

"1835. 2 Decembris Carolus & Franciscus Xavierius filii legitimi Ignatii, Partus Indiani ex Tribu vulgo Flatheads solemniter baptizati fuerunt."

the real Flatheads, to establish their mission, but they finally established themselves on the Upper Columbia—Rev. Mr. Spalding and wife among the Nez Percés, at Lapwai, and Dr. Whitman and wife among the Cayuses, also of the Sahaptin nation, at Waülatpu.

The story of the Flatheads having induced the missionary movement to the Oregon country, the Presbyterian missionaries of the Upper Columbia were desirous of taking this tribe under their care, and they accordingly sent Mr. Gray back to the States, in 1837, for assistants to enable him to found a station amongst them.* Instead of taking the usual south-easterly route, he followed that leading through the Bitter Root valley, in order that he might visit the Flatheads in their own country. The Indians appear to have given him no encouragement, for three of them, with another Indian of a neighboring tribe, under the leadership of "Le Vieux Ignace," the Iroquois, started with him and his party for St. Louis, according to Gray himself, "to urge their claims for teachers to come among them."† This, without tergiversation, means "to renew their petitions for Catholic missionaries." But the valiant Iroquois and his Indian companions never reached their destination, as they were all killed by the Sioux on the Platte River!‡ "Thus perished," says a judicious writer, referring

* Bancroft, *Hist. of Oregon*, i., 137.

† Gray, *Hist. of Oregon*, 173.

‡ Gray's account of the killing of the Flathead party which traveled with him is as follows: "The party reached Ash Hollow, where they were attacked by about three hundred Sioux warriors, and after fighting for three hours killed some fifteen of them, when the Sioux, by means of a French trader then among them, obtained a parley with Gray and his traveling companions—two young men who had started to go to the States with him. While the Frenchman was in conversation with Gray, the treacherous Sioux made a rush upon the three Flatheads, one Snake and one Iroquois Indian belonging to the party, and killed them. The Frenchman then turned to Gray and told him and his companions they were prisoners. . . ."—Gray, *Hist. of Oregon*, 173.

The Flathead tradition on the massacre of their brethren is as follows: "Three Flatheads, a Nez Percés and an Iroquois Indian, whose son named François La Mousse is still living in the Bitter Root valley, among the Flatheads, started again for St. Louis, but by a misunder-

to old Ignatius, "he who might justly be called the Apostle of the Flatheads, and through them of many of the Indian tribes of the Rocky Mountains.*"

In the following year Very Rev. Francis Norbertus Blanchet, Vicar-General to the Bishop of Quebec, with Rev. Modestus Demers, his associate, crossed the Rocky Mountains through the Athabaska pass, and descended the Columbia river to Fort Vancouver, where they established the first Catholic mission in the Oregon country. When passing Fort Colville, on November 6th, 1838, a large number of Colvilles, Pend d'Oreilles, Spokanes and Pisquouses of the Salish nation, of which the Flatheads are the principal tribe, flocked to see the "French Chiefs," of whose coming they had been advised by an express which had come to the fort a week before. The Abbé Blanchet assembled the Indians several times during his stay of three days at the fort, instructing them in the elements of religion and confirming them in their good dispositions. At Fort Walla Walla the Cayuse and Walla Walla tribes also assembled to see the Catholic missionaries. The Sacrifice of the Mass was offered up in their presence, after which the Indians made a formal call on the Abbé Blanchet.

Strange as it may seem, in the summer of 1839 the Flatheads had not heard of the arrival of the Canadian missionaries, who, it is true, had passed a considerable distance to the

standing they were all killed by the Sioux not far from Fort Laramie. When the delegation reached Fort Laramie, a Protestant minister—so the report runs—whom they met there, joined them. They met with a scouting party of Sioux, who, inquiring from the white man, the minister, what tribes the Indians belonged to, and hearing from him that they were Snake Indians, they determined to kill them. The minister thinking that the Sioux were at enmity with the Flatheads and friendly with the Snake Indians, or he himself having been mistaken about them, was the cause of their death. The Iroquois being dressed like a white man, the Sioux told him to get out of the way, that they would not kill him. The brave Iroquois answered that he would not abandon his friends, and if they would not let his companions go free he was willing to share their fate and die with them. They were thus all killed." *Historical Notes on St. Mary's Mission in the Bitter Root Valley.* MS., 2-4.

* Van Rensselaer, "Sketch of the Catholic Church in Montana," in *Amer. Cath. Qr. Rev.*, xii., 494.

north and west of their country. Constant in their devotion to the Christian principles received from their fathers, and persevering in their purpose to obtain missionaries of their faith for their adopted country, two other Iroquois, named Pierre and "Le Jeune Ignace," determined to undertake the dangerous journey to St. Louis, to prevail upon the bishop, if possible, to send the missionaries promised to their chief, who had nobly laid down his life for the Faith and for his compatriots. The devotion of the Indians touched the paternal heart of the good bishop, and he gave them a positive promise that a missionary would visit them in the following spring. In a letter to the Father-General of the Society of Jesus in Rome, dated October 20th, 1839, Bishop Rosati relates the facts connected with the visit of the Indians, and of his determination to establish a mission in their country. After reviewing the several efforts made by the Flatheads, or rather the Iroquois, to obtain missionaries, he concludes:

"Finally a third deputation has arrived at St. Louis, after a long journey of three months. It is composed of two Christian Iroquois; these Indians, who know how to speak French, have edified us by their truly exemplary conduct, and interested us by their conversation. The fathers of the college have heard their confessions, and to-day they approached the Holy Table at my Mass, in the Cathedral church. I afterward administered the sacrament of Confirmation to them, and in an address which preceded and followed the ceremony I rejoiced with them in their happiness, and gave them hopes of soon having a priest."

"They will depart to-morrow: one of them will carry the good news promptly to the Flatheads; the other will spend the winter at the mouth of Bear river, and in the spring he will continue his journey with the missionary whom we will send them. Of the twenty-four Iroquois who formerly emigrated from Canada, only four are still living. Not only have they planted the Faith in those wild countries, but they have besides defended it against the encroachments of the Protestant ministers. When these pretended missionaries presented themselves among them, our good Catholics refused to receive

them: 'These are not the priests about whom we have spoken to you,' they would say to the Flatheads, 'these are not the long, black-robed priests who have no wives, who say Mass, who carry the crucifix with them!' For the love of God, my Very Rev. Father, do not abandon these souls!"*

IV.

In the year 1835 the Second Provincial Council of Baltimore confided the Indian missions of the country to the Society of Jesus, and the Fathers of the province of Missouri at once prepared to establish missions among the tribes west of the Mississippi. After making a tour to the Atlantic cities to obtain funds for the purpose, Rev. Charles Felix Van Quickenborne, S. J., superior, started westward from Saint Louis, and founded a mission among the Kickapoos, near the present Fort Leavenworth, in Kansas. This was in 1836, and in his travels the missionary found at the confluence of the Kansas and Missouri rivers twelve families who had recently come from the Rocky Mountains with the intention of settling near the missions, in order that they might have their marriages blessed by the Church and find facilities for saving their souls. Three of the men were Canadians, and they informed Fr. Van Quickenborne that the Flatheads had been instructed by a Canadian doctor, and that they observed many Christian usages, such as the sanctification of the Lord's Day, abstinence, and the fasts prescribed by the Church, and they desired a priest to instruct them in religion. With these Indians, they said, were a large number of Catholic Algonquins and Iroquois, who had come from Canada; they had married Flathead women, and they now wished to have their marriages blessed and their children baptized. The good missionary, relating these facts to another Father of his Order, in Europe, referred to the annual trips of a steam vessel from Saint Louis to the headwaters of the Missouri, and added that he regarded it a duty to send some one to encourage the Indians

* *Annales de la Prop.*, xii., 275-77.

in their good, commendable desires until something more could be done for them. "I most willingly offer to go myself on this holy expedition," he said with generous enthusiasm.*

At about this time another worthy son of Loyola, then a young priest, whose name is now a household word, synonymous with virtue and charity, in this goodly city of Philadelphia, offered his services to carry the standard of the Cross to the faithful Iroquois and the devoted Flatheads in the Rocky Mountains. I knew him; he was my friend; and I utter his name with reverence—Felix Joseph Barbelin,—“Father” Barbelin, as we all affectionately called him.

Like the Rev. Mr. Condamine and the Rev. Fr. Van Quick-enborne, who in their charity ardently desired to carry the Gospel to the Flatheads, Father Barbelin was never to see these Indians in their mountain home. In a letter to his brother in France, written in the year 1864, Father Barbelin, recurring to events of by-gone days, said, in his characteristic French way of expressing himself:

“Twenty-seven or twenty-eight years ago I offered myself for the Indians of the Rocky Mountains, but our Rev. Father Provincial told me that he had other Indians, and he sent me to Philadelphia to help Fr. Ryder, who had charge of St. Joseph’s.”† Fortunate Indians of Philadelphia, to have had such a missionary!

In the year 1837 Rev. Peter John De Smet, S. J., who five years before had withdrawn from the American Mission to return to his home in French Flanders on account of ill health, returned to the United States; and in the following year he established a mission among the Pottawatomies, then located on the Missouri river, near the present city of Omaha. He was preparing to advance his missionary work farther west, into the country of the Sioux, when the Iroquois, Pierre and “Le Jeune Ignace,” appeared in Saint Louis to again press the claims of the Flatheads for missionaries. The bishop, unable to longer delay complying with their petition, after

* *Annales de la Prop.*, x., 144, 145.

† Donnelly, *A Memoir of Father Felix Joseph Barbelin, S. J.*, Phila., 1886, 359.

consulting with the vice-provincial of the Society of Jesus, appointed Fr. De Smet to visit the Flathead country to ascertain the true condition of affairs in that region, and to lay the foundations for a mission, if in his judgment such an enterprise could be undertaken with any degree of success.

It had been designed by the superior of the Jesuits to send two Fathers on the tour of exploration to the Rocky Mountains; but so poor was the diocese of Saint Louis and the Missouri Province of the Society of Jesus at that time that the necessary amount of \$1000 for an outfit could not be secured, even through the medium of a loan. It was accordingly determined to send Fr. De Smet without a companion.*

Fr. De Smet undertook his tour of exploration in the spring, starting from Saint Louis on April 5th, and from Westport, near Kansas City, on April 30, 1840. Here he joined the annual expedition of the American Fur Company to the rendezvous on Green river, which arrived at that place June 30th. An escort of Flathead warriors was there awaiting him. On Sunday, July 5th, the day before his departure for the Flathead camp, Fr. De Smet celebrated the holy sacrifice of the Mass *sub dio*, on an altar placed on an elevation in the prairie, around which boughs and garlands of wild flowers had been planted in the form of a large semi-circle. The missionary addressed the motley crowd of attendants in French and English, and also spoke to the Flatheads and Snakes through interpreters. The Canadians sang a portion of the Mass in Latin, and canticles in French, whilst the Indians chanted hymns in their native tongues, and for a long time afterward the place where the edifying ceremony was held was known as *La prairie de la Messe*.† On the following day Fr. De Smet bade adieu to his companions of the plains, and with his Indian escort and a dozen Canadian hunters, who followed him to have an opportunity of going to their religious duties, started northward through the mountains in the direction of the headwaters of the Henry fork of the Snake or Lewis

* *Indian Missions*, 8.

† De Smet, Letter to Fr. Barbelin, in *Indian Missions*, 23; also in his *Letters and Sketches*, 15.

river. After journeying eight days through mountain defiles and rugged valleys, infested by bands of warlike Blackfeet and Crows, the party arrived safely in the camp of the Flatheads and Pend d'Oreilles in the beautiful valley called Pierre's Hole, situated north of the group of peaks known as the Trois Tétons.

"Immediately the whole village was in commotion," related Fr. De Smet to his friend Fr. Barbelin, in a letter describing his reception; "men, women and children all came to meet me and shake hands, and I was conducted in triumph to the lodge of the great chief, Tjolizhitzay (the Big-face). He has

the appearance of an old patriarch. Surrounded by the principal chiefs of the two tribes and the most renowned warriors, he thus addressed me : 'This day Kyleeyou (the Great Spirit) has accomplished our wishes, and our hearts are swelled with joy.

Our desire to be instructed was so great that three times had we deputed our people to the Great Black-gown in St. Louis to obtain a father. Now, father, speak, and we will comply with all you will tell us. Show us the road we have to follow to come to the place where the Great Spirit resides.' Then he resigned his authority to me, but I replied that he mistook the object of my coming among them; that I had no other object in view but their spiritual welfare, that with respect to temporal affairs they should remain as they were, till circumstances should allow them to settle in a permanent spot. Afterwards we deliberated on the hours proper for their spiritual exercises and instructions. One of the chiefs brought me a bell with which I might give the signal.

"The same evening about 2000 persons were assembled before my lodge to recite night prayers in common. I told them the result of my conference with the chiefs; of the plan of instructions which I intended to pursue, and with what disposition they ought to assist at them, etc. Night prayers having been said, a solemn canticle of praise, of their own composition, was sung by these children of the mountains, to the Author of their being. It would be impossible for me to describe the emotions I felt at this moment. I wept for joy, and admired the marvelous ways of that kind Providence

who, in His infinite mercy, had deigned to depute me to this poor people, to announce to them the glad tidings of salvation."*

Two months were spent by Father De Smet in the camp, living, like the Indians, on the products of the chase. During this time he prepared six hundred persons for baptism and instructed two thousand. After describing the every-day life of the Indians during his stay, he exclaims: "Who would not think that this could only be found in a well-ordered religious community, and yet it is among Indians in the defiles and valleys of the Rocky Mountains!"

On the eve of the new year, Father De Smet was back at the University of St. Louis, having returned through the Blackfeet, Crow and Sioux country, instead of by the more southern route.

Immediately after his return, a special appeal was made for the necessary funds to establish a permanent mission in the Flathead country, and through the exertions of zealous Fathers of the Society of Jesus, among whom Father Barbelin was conspicuous, a sufficient amount was realized to send a well-appointed missionary party. It consisted of Father De Smet, Father Nicholas Point, a Breton; Father Gregory Mengarin, a Roman; Brother Joseph Specht, an Alsatian; and Brother Charles Huet and Brother William Claessens, Belgians, all members of the Society of Jesus. They left St. Louis by steamer on April 30th, 1841, and after seven days' journey on the bosom of the Missouri arrived at Westport, where they remained until May 10th, awaiting the formation of a party of emigrants which was to travel overland to California. All preparations having been made, the caravan took up its march across the country to the Platte river, whose banks were followed for more than two months.

The Flatheads had promised Father De Smet to send a delegation to meet him at the foot of the Wind River Mountains on July 1st, but it was not until after the middle of the month that the caravan reached the height of lands between

* De Smet, Letter to Fr. Barbelin, in *Indian Missions*, 24, 25.

the Sweet Water and Green rivers—the first a tributary of the Platte, which flows eastward into the Missouri, and the latter a tributary of the Colorado of the West, which flows southward into the Gulf of California. The caravan crossed the divide at the South Pass, and John Gray, a noted mountain-man, was sent to a hunters' camp, some distance away, to inform the Indian and Metis hunters of the arrival of the missionaries. The camp of ten lodges was already on the march toward Green river, when Father De Smet sent a second messenger to the hunters to request Gabriel Prud'homme, a Canadian Metis, who had been adopted by the Flatheads, and Charles Lamousse, the eldest of the two Iroquois youths who were baptized in St. Louis, to meet the Fathers before reaching the rendezvous. On the following day the caravan arrived at Green river, and soon afterward the hunters also arrived. Here it was learned that the Indian escort had waited for the Fathers until July 16th, when it had been compelled to go on a hunt, their provisions having become completely exhausted.

The missionaries had a wagon and four carts with them, but their horses were so jaded that it was necessary to procure new ones before undertaking the journey through the mountainous region separating them from the Jefferson fork of the Missouri, where the Flatheads were encamped. It was accordingly determined that Gabriel and another horseman should go to the place where the Flatheads were hunting, four hundred miles away, for fresh horses, while François Saxa, or Lamousse, would accompany Father De Smet to Fort Hall, a post of the Hudson Bay Company, situated on the Snake or Lewis river, to purchase supplies for the journey.

After traveling several days through the Bear river valley and the plains watered by the Portneuf, Father De Smet arrived at Fort Hall on the 15th or 16th of August. At about the time that the caravan reached the fort, Gabriel arrived with a small delegation of Flatheads under an old chief named Wistelpo, with horses to conduct the missionary party to the Indian camp. On August 19th, leave was taken of the emigrants, and the missionaries wended their way up the Snake river and across the mountains to a large plain

through which passes the Beaver Head river, one of the sources of the Missouri in the Rocky Mountains. Here, on August 30th, they were met by a larger delegation of Flatheads, under chief Ensyla,* who came to escort them to the camp on the Beaver Head, the tribe being on the march toward the plains, on the eastern slope of the mountains, on their summer hunt for buffaloes. Great was the joy of the Fathers and of the Indians at being at last united! After a few days spent in happy intercourse, the missionaries, with an escort of a few lodges of Flatheads, started for the Rocky Mountains, whilst the Indians, promising to join the Fathers in the autumn at one of two places agreed upon for the mission in the Bitter Root valley, went on their hunt in the plains between the Yellow Stone and the Missouri.†

Father De Smet with his party now ascended the slope of the mountains, recrossed the divide through Deer Lodge pass, and descended into the prairie below. They now followed Hell Gate river—to which the Fathers gave the name of St. Ignatius—and on September 24th they arrived at the stream upon whose banks they were to found their first mission. This was the Bitter Root river—a tributary of the Flathead or Clark river, which flows in a northwesterly direction until it falls into the great Columbia of Oregon. Several days were spent in following the stream toward its source, until the place designated by the Indians was reached. Here, on October 3d, 1841, the feast of the Holy Rosary, Father De Smet, with his heroic band of missionaries, in the presence of a few Canadians, Iroquois and Flatheads, planted a cross on the river bank, and after chanting the "Vexilla Regis" took solemn possession of the surrounding country in the name of the Christian religion, and laid the foundation of the first Catholic church in Montana, and in the Upper Columbia country. To

* This, evidently, is the Flathead chief heretofore mentioned as "Insula" in connection with Rev. Mr. Parker's conference with the Indians, at the rendezvous on Green river in 1835, as related on page 193 of this volume.—ED.

† *Historical Notes on St. Mary's Mission in the Bitter Root Valley.* MS., 8, 9.

the river, the highest peak overlooking the valley, and the mission, was given the name of St. Mary.* Thus, ten years after the visit of the four Columbian Indians to St. Louis of Missouri, was established the Flathead mission of the Rocky Mountains.

HISTORY OF THE CHURCH

V.

Nearly fifty years have passed since Fr. De Smet and his noble band of Jesuit missionaries planted the standard of the Christian religion in the wilderness under the protection of Mary, the Mother of Christ. What wondrous changes have taken place in the intervening time! From that one lonely mission have sprung a dozen others, not only among the several tribes of the Salish nation, but also among the fierce Blackfeet and Crows, the traditional enemies of the Flatheads! Then, the place is no longer a boundless waste, for the iron horse now passes with lightning speed through the Bitter Root valley, stopping at intervals to receive passengers at the station of De Smet. But the great Black-robe is no longer there! his mortal remains sleep on the banks of the Mississippi, and his monument, as Evangelizer and Pacifier of the Indians, stands in his native city in far-off Belgium. All has changed, save the fame of the founders of the mission which proclaims him the Apostle of the Rocky Mountains.

* De Smet, *Origin, Progress and Prospects of the Catholic Mission*, 5.
Historical Notes on St. Mary's Mission, MS., 10.

Boston, and was bounded on the north by Muddy river (now Brookline) and Newton. Dedham lay on the west, and Dorchester on the south. Its name is derived from its rocky and uneven surface, and was originally spelled Roxbury or Rocksbrough. One of its principal features is the conglomerate or pudding-stone with which it abounds. It was united to the city of Boston in 1868.



"Roxbury," says Drake, "is a mother of towns, as many as fifteen prosperous New England communities, including the flourishing cities of Springfield and Worcester, having been founded or largely settled by her citizens. She can fairly

claim to be the banner town of the Revolutionary war, furnishing to it three companies of minutemen at Lexington, one of which was the first that was raised for the defence of American liberty, and having also given birth to three of the generals of the Revolution. The most prominent by part in the cause of independence were General Washington, General Greene, General Lee, and General Putnam. Many distinguished men of the church have been natives of Roxbury, Massachusetts have been natives of Roxbury, John Tracy, the author of "Tracy's History of Roxbury," and many others. The old house on Tremont Street, now in possession of the descendants of the family of the historic Drinker House, having been modelled after the family seat of the Boston Lysters, in Roxbury, came to

HISTORY OF THE CHURCH OF Our Lady of Perpetual Succor in Boston.

[Written for the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA, BY REV. CHARLES W. CURRIER, C. SS. R.]

A BEAUTIFUL church in Romanesque style, dedicated to Our Lady of Perpetual Help, and in charge of the Redemptorist Fathers, has of late years been erected in the city of Boston, in that portion of it known as Roxbury. The present paper presents to the reader a brief history of said church and the adjoining building, the dwelling of the Redemptorists.

Roxbury, Massachusetts, was settled as early as 1630, under the lead of William Pynchon. It was the sixth town incorporated in Massachusetts, and until 1793 formed a part of the county of Suffolk. It lay to the west of Boston, and was bounded on the north by Muddy river (now Brookline) and Newton; Dedham lay on the west, and Dorchester on the south. Its name is derived from its rocky and uneven surface, and was originally spelled Roxsbury or Rocksborough. One of its principal features is the conglomerate or pudding-stone with which it abounds. Roxbury was united to the city of Boston in 1868.

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claim to be the banner town of the Revolutionary war, furnishing to it three companies of minute-men at Lexington, one of which was the first that was raised for the defence of American liberty, and having also given birth to three of the generals of the Revolutionary army. She played a prominent part in the siege of Boston, and was greatly injured both by friend and foe. No less than ten of the governors of Massachusetts have been natives or residents of Roxbury."*

The old house on Tremont street, now in possession of the Redemptorists, one of the oldest historic mansions in Roxbury, was built about the year 1723 by Col. Francis Brinley, upon the estate of eighty acres formerly Palsgrave Alcock's. It was styled by its owner Datchet House, having been modelled after the family-seat of the Brinley's at Datchet, in England. Col. Francis Brinley, a native of London, came to Newport, Rhode Island, in 1710, at the invitation of his grandfather, Francis Brinley. He died November 27th, 1765, and is buried at King's Chapel, in Boston. Rev. William Gordon, minister of the third church in Roxbury in 1772, and chaplain to the Provincial Congress of Massachusetts, resided at this house until the parsonage at Jamaica Plains had been prepared for him. He is the author of a work on the "History of the Rise, Progress and Establishment of the Independence of the United States of America." He died in England in 1807. In 1773 the old house came into possession of Robert Pierpont, merchant, member of the Boston Committee of Correspondence and Commissary of Prisoners during the war of the Revolution.†

A niece of Mr. Robert Pierpont, who, it appears, owned, conjointly with her uncle, "Pierpont Castle," as the old mansion is said to have been called, married Captain Gustavus Fellowes. She visited Europe and was presented at the Court of St. James, where she was called the beautiful American.

The mansion was remarkable for the magnificence of its structure. Tradition speaks of an apartment in it hung with blue damask, known as the blue chamber. A descendant

* Francis S. Drake, in the "Memorial History of Boston."

† Drake's Roxbury.

of Captain Fellowes, Emily Pierpont de Lesdernier, speaks thus of it:

"It was situated in the midst of a large domain of park and wooded hills, and presented a picture of grandeur and stateliness not common in the New World. There were colonnades and a vestibule whose massive mahogany doors, studded with silver, opened into a wide hall, where tessellated floors sparkled under the light of a lofty dome of richly-painted glass. Underneath the dome two cherubs, carved in wood, extended their wings, and so formed the centre, from which an immense chandelier of cut-glass depended. Upon the floor beneath the dome there stood a marble column, and around it ran a divan formed of cushions covered with satin of Damascus, of gorgeous coloring. Large mirrors with ebony frames filled the spaces between the stair-cases, at either side of the hall of entrance. All the paneling and woodwork consisted of elaborate carving done abroad, and made to fit every part of the mansion where such ornamentation was required. Exquisite combinations of painted birds and fruits and flowers abounded everywhere, in rich contrast with the delicate blue tint that prevailed upon the lofty walls.

"The state rooms were covered with Persian carpets, and hung with tapestries of gold and silver, arranged after some graceful artistic foreign fashion."*

The "Memorial History of Boston" calls this description rather extravagant. The writer may have, perhaps, allowed some liberty to imagination, although, in the preface of her work, she says that her book has the merit of truth. She also says that "traditions of the princely grandeur of the ancient home have often been recalled at family reunions." Views of the place in Lossing's "Field-Book of the War of 1812," and in Drake's "Town of Roxbury," hardly represent this magnificence.

During the siege of Boston, in 1776, General Ward, who commanded the right wing of the American army under Washington, had his headquarters in the Brinley house, at

* *Fannie St. John*, by Emily P. de Lesdernier.

Roxbury.* At a short distance from it, on Parker Hill, were encampedd the Connecticut regiments of Spencer, Huntingdon and Parsons. In the room to the right of the hall, the reception-room, were held the councils of officers at which Washington presided, and where the details of the occupation of Dorchester Heights were arranged. At a council of war held there, March 16th, 1776, it was determined that if Boston were not evacuated the next day, Nork's Hill, in South Boston, should be fortified.† The evacuation of Boston by the British soon followed. It is said that Washington was entertained at a banquet in this house after the battle of Bunker Hill.

Brinley Place passed into the hands of General Henry Dearborn in 1809. General Dearborn was born in Hampton, New Hampshire, in 1751. He served in the war of the Revolution and in that of 1812, and was Collector of the Port of Boston and Secretary of War under Jefferson. In 1821 the West Point cadets, two hundred and fifty in number, marched from West Point to Boston to visit General Dearborn; they encamped on the hill opposite Brinley Place, and a day or two after their arrival partook of a sumptuous repast in the garden to the rear of the building. General Dearborn died in 1829, and was buried on the little hill to the left of the mansion, in front of where the church now stands. The body was afterwards removed. Dearborn, when Collector of the Port, was accustomed to entertain many and distinguished guests in this house. His son, General H. A. T. Dearborn, born in 1783, continued to reside here until his removal to Hawthorne cottage in Bartlett street. He died in 1851.‡

After the events of August 11th, 1834, when the Ursuline convent on Mount Benedict, Charlestown, Massachusetts, was burned down by a cowardly mob, thus attaching a stain to the history of Massachusetts that time cannot efface, the homeless sisters, having been first the guests of the Sisters of Charity in Boston, took refuge at Brinley Place. Even here

* Memorial History, p. 116.

† Drake's Roxbury.

‡ Drake.

the poor sisters were not left in peace, and threats were made of burning this refuge of defenceless women. There was not a little excitement among the better classes of citizens of Roxbury, who organized a volunteer patrol to protect them. Messrs. Jno. J. Clarke, Ebenezer Seaves and other citizens distinguished themselves by their efforts to defend the sisters. General Bradley patrolled the premises with gun in hand, and Captain Spooner's military company were also on guard. It is said that several of the men who aided in the burning of the convent were singularly punished by God. The man who took the chalice from the convent committed suicide a few days after the event. Two others were hanged for a subsequent burning of a dwelling in Boston. Seven were drowned within two years after the event, and three of the suspected incendiaries were blown up by powder within the three following years. Drake, in his "Town of Roxbury," says that the Ursuline sisters remained a year at the Brinley Place in Roxbury. A young consumptive, Sister St. Mary, expired in this house eleven days after their arrival.

Subsequently the place became the property of Mr. Samuel S. Lewis, when he was agent for the Cunard steamers. The commanders of the steamers, mostly officers of the English navy, and many of the passengers, were frequently guests at the house at this time, among others Charles Dickens on his first visit to this country. In 1860 the house was occupied as a summer boarding-house by Mrs. Sheppard.*

Mr. Bumstead having become owner of the old property, a sub-cellar was accidentally discovered that had not been known since Col. Brinley's time. It had been the wine cellar, and still contained several empty casks. According to an anecdote, the Colonel once gave a thrashing in this place to two negroes for stealing his wine. Mr. Bumstead's daughter having married Mr. Wells, of New York, it became the latter's property. For some time it formed a pleasure resort, and, with the adjoining grounds, was called "The Franklin Gardens." It had suffered many changes at the hands of its

* Lossing's Field-Book.

various owners, and almost every vestige of its former magnificence had been lost.

The first step toward bringing the Redemptorist Fathers to Roxbury was taken by Rev. James Healy, then pastor of St. James' church, now Bishop of Portland. The mission given in his church, in May, 1869, was attended with such great success that he proposed to Rev. W. Wayrich, superior of the mission, the matter of selecting this place for a mission church. Archbishop Williams approved of the idea, and Father Wayrich entered upon the work with great zeal.

Finally, on the 25th of September, 1869, the estate was purchased from Mr. Wells by Rev. Joseph Helmpraecht, Provincial of the Redemptorists. This Father celebrated his silver jubilee Mass in the house on Christmas Day, 1870.

The Redemptorist Fathers began to dwell in the old mansion in 1871. The first Father, Rev. A. Kreis, arrived there on January 14th of that year. He had a few days before been preceded by Brothers Denis and Seraphicus, and was soon followed by Fathers William O'Connor, Joseph Wissel, Timothy Enright, Louis Cook, Frank Muller and Brother Christopher. The first superior of the house was Father Wissel.

Meanwhile a wooden church had been erected on the east side of the building, forming a rectangle with it. The church was blessed on January 29th, 1871, by Rev. Joseph Wissel, and dedicated to Our Lady of Perpetual Succor. It was, not including the space occupied by the altar, 100 feet long and 48 feet wide.

Two months later a new member was added to the community in the person of Rev. William Gross, now Archbishop of Oregon City.

On May 28th, the Feast of Pentecost, the picture of Our Lady of Perpetual Succor was solemnly enthroned over the high altar. It was carried in procession from the house to the church amidst an immense concourse of people. The effect produced on the multitude was marvellous; so much so that even a few were seen to shed tears. Father Wissel preached on the occasion. About this time Our Blessed Lady began

that long, uninterrupted chain of extraordinary favors granted to her clients that have continued down to the present time.

Of the many extraordinary cures that were wrought, we will relate that of Louisa Julia Kohles. It happened on May 29th, 1871. This child had been ill from her birth, and was much troubled with a great shortness of breath, somewhat resembling asthma. When she was a year and a half old the disease settled in her leg. This member was operated on, and pieces of bone were extracted. The opening of the leg relieved the shortness of breath, but otherwise the child's sufferings were great. During the triduum celebrated in the church in honor of Our Lady of Perpetual Help, Mrs. Kohles began a novena for the cure of her child. On the evening of the first day of the novena she heard Father O'Connor relate that a certain soldier had performed his devotions, during a novena, prostrate on the ground; this impressed her, and she proposed to her family to do the same? Accordingly, on the second morning, they said the prayers at home, all lying prostrate. What was their astonishment when little Louisa was seen doing the same. After the prayers the child arose, stood erect, though she could not stand before, and cried out: Mamma, mamma! She pushed her mother away when she ran to take her up, and sat on the floor again and laughed. The night following she suffered more than ever, so that she appeared to be dying. In the morning, when her mother had undressed the leg, before she had time to look at the wound, the little one had tossed away the poultice that was prepared; she escaped from her mother and began to run around the table for about an hour. When the leg was examined it was found to be perfectly healed; the projecting bone had disappeared, and nothing remained of the ailment save the scars that exist to the present day as they were on the morning of the cure. When a short time after she visited the church with her mother, who knelt in prayer before a statue of the *Mater Dolorosa*, the little one, looking at the statue of Our Lord on His Mother's knee, exclaimed: "Face like papa, foot like mine." And indeed the place of the wound on Our Lord's foot resembled very much the scar on her own.

Louisa Kohler is now a young lady of eighteen, and has enjoyed good health since the day she received it from Our Lady of Perpetual Help.

On July 11th, 1871, Rev. William Gross succeeded Father Wissel as superior of the house. Father Kreis was sent to New York, and Father Rathke appointed to take his place in Boston. In the same month a triduum was celebrated in honor of St. Alphonsus, who had in the same year been proclaimed Doctor of the Church.

In January, 1872, a mission was given in the church of Our Lady of Perpetual Help, and in the following month the Anchor of Eternity of the Holy Family was erected. The year after, June 1st, 1873, the same confraternity was also established for women.

In 1873 an extraordinary event occurred: Rev. William Gross was appointed Bishop of Savannah, Georgia. Father Petsch was appointed to succeed him. The Feast of Corpus Christi was this year celebrated with extraordinary splendor; the Blessed Sacrament was carried in procession through the garden, and it is supposed that about 8000 persons were present.

On the 22d of October the relics of the holy martyr St. Nazarius arrived, nearly a month after the community had begun to occupy the additional building that had been added to the old mansion. On December 28th the relics of the holy martyr were solemnly placed under the high altar. Solemn High Mass was celebrated by Rev. Father Fulton, S. J., in presence of the Most Rev. Archbishop.

The church had now become a centre of attraction for the entire city of Boston: Pious adorers were to be seen in it at all hours of the day, and the confessionals were thronged. The community had also greatly increased; it consisted of Fathers Leopold Petsch, Joseph Wissel, Augustine Freitag, Francis X. Schnütgen, Timothy Enright, Henry Kuper, Matthew Bohn, William O'Connor, F. Lamy, Lawrence Werner, and six brothers.

On June 8th, 1875, the first stone was laid for the new church; it was to be indeed a church built upon a rock, for

the foundation was laid upon the solid rock. The cornerstone was solemnly blessed and laid by His Grace Archbishop Williams, on May 28th of the year following. Right Rev. Bishop Healy, of Portland, Maine, preached a beautiful sermon on the occasion. This was a day never to be forgotten by those who then formed the community. The festivities were at an end, and the numerous guests belonging both to the secular and regular clergy had departed. The shades of night-fall were welcomed by the members of the community, exhausted by the fatigues of the day. All, with few exceptions, had retired to rest, when suddenly, at half-past eleven o'clock, the terrible cry of fire broke upon the air. The irregular tolling of the community bell and the smothering smoke aroused the community from their first sleep. The house was on fire, and the flames were already darting from the library and adjoining staircases. After some time the little church bell announced the appalling tidings to the neighbors. The Blessed Sacrament and the sacred vessels were safely brought to a neighbor's house. The firemen soon arrived on the spot. The Catholics worked more to save the church than if their own property had been in danger. Crowds of those who could not work knelt in the garden, on the opposite side of the street, and on the rocks across the way, and prayed aloud: "O God, save the little church. Blessed Mother of Perpetual Help, save the Fathers." Others said the Rosary together. How the fire originated no one could tell; it raged until half-past two in the morning. The church was saved from its wild fury, but two-thirds of the house became a victim to it. At seven o'clock in the morning one of the Jesuit Fathers was at the church, inviting the community to take up their abode with them for as long a time as they should wish. Fathers McInerney, Bausch, Loewekamp and Rebhan were the guests of the hospitable Jesuit Fathers for five days, while the rest of the community lodged for a time in the remaining part of the building and in the church. The sympathy and charity of the people was very great. The Fathers noticed especially the devoted affection of the poor people.

When the confusion occasioned by the calamity had subsided, the Fathers began to turn their attention to the necessary repairs. Part of the old house that had been left standing was cut away, the church was moved to the spot where the burnt building had stood, and some additions were made to the house.

When the new year opened, the community consisted of Father Retsch, the rector, and Fathers Freitag, Kuper, Oates, Miller, Stuhl, McInerney, Bausch, Rebhan, Sigl, and seven brothers. On the 26th of July Rev. William Loewekamp became rector of the community.

On April 7th, 1878, the new church, having been completed, was solemnly blessed by Most Rev. J. J. Williams, Archbishop of Boston. His Excellency, Governor Rice, was present on the occasion, besides a great number of distinguished clergymen and nearly twenty-five hundred people. Rev. Father Fitton, of East Boston, preached on the occasion. The evening sermon was delivered by Rev. Robert Fulton, S. J.

In the month of September following, on the 8th, the first Mass was celebrated on the new marble altar of Our Lady of Perpetual Help by Rev. Father Dold, who had furnished the design thereof. On the 24th of November, the same Father preached for the first time from the new marble pulpit he had himself designed, and the different parts of which he had collected from twenty-four different workers in marble of the city of Boston. It was said to be the first marble pulpit ever built in this country.

On July 16th, 1879, about four o'clock in the afternoon, a terrible tornado swept over the city. Several windows of the Church of Our Lady of Perpetual Help were broken, all the confessionals on the Gospel side were flooded, whilst penitents called for absolution as if they were on the point of death. The lightning struck in several places in the neighborhood, a great many vessels were wrecked in the harbor, and many corpses were washed ashore next morning.

On October 13th the relics of St. Nazarius were privately transferred from the basement to the altar of St. Alphonsus in the church, and in March of the following year marble

steps were added to the pulpit. They were a present of Father Dold's sister.

In the summer of 1880 Rev. Father Loewekamp was succeeded as rector of the community by Rev. Joseph Henning. On June 17th Rev. Father Frawley, C. SS. R., of Brookline, sang his first Solemn High Mass in the Church of Our Lady of Perpetual Help, in presence of his many relatives and friends.

Thus far the ruthless hand of death had spared the members of the Boston community, but finally the grim monarch crossed the threshold of this abode of quiet, and claimed as its victim the Rev. Leopold Petsch. Father Petsch was born at Moeren, in Bohemia, on August 23d, 1821, and entered into the Congregation of the Most Holy Redeemer at Eggenburg, in Austria, in 1842. He was professed in the year following. In 1848 he was sent to America. He labored zealously during his life for the salvation of souls at Baltimore, Buffalo, Rochester, New York, Annapolis and Pittsburgh. Several times he filled the office of superior. In 1873 he succeeded Bishop Gross as superior of the house of Boston. The blessing of God was with his labors in this community. His principal activity he displayed in the confessional. He labored zealously up to June 16th, 1882. For some time he complained of a dizziness, and as the evil increased the best physicians were consulted, who pronounced his condition serious. The immediate cause of his death was a fatty degeneration of the heart. With the greatest resignation and inward joy he looked forward to his dissolution. On the 19th the last sacraments were administered to him by Rev. Father Henning. He spoke very rarely. To several questions as to what he wished, he replied: "I want God." On the evening of the same day the community was summoned to his room, and the Litany for the Dying was recited. Finally, on the next day, June 20th, at ten minutes past one o'clock, the soul of Father Petsch winged its flight to the world beyond the grave. The community was present, as also Dr. McNulty and, by special permission, Messrs. O'Grady and McCarthy. The following day the body was removed to the church, where Mass was celebrated for the deceased. The obsequies

took place on June 22d. The Archbishop, five Jesuit Fathers and thirteen secular priests were present. His Grace gave the absolution. Among those present was Rev. Augustine Freitag, whose name has several times been mentioned in this history. He was himself an invalid, and obliged to lean on his cane. Only a few days separated him from the grave, for he died on July 26th of the same year, in the city of New York. The sermon at the funeral of Father Petsch was preached by Rev. Father O'Connor, S. J. The body was laid to rest in the garden; a simple slab marks the spot where his ashes await the resurrection. Father Petsch, says a contemporary article in a Catholic paper, the *Volks-Zeitung* belonged to those souls who, as much as possible, hide themselves from men in order to live and labor only in God and for God.

The predecessor of Father Petsch, as superior of the house of Boston, Right Rev. W. Gross, arrived in July on a visit. He was gladly received and honored by his old friends of the Mission Church, as the Church of Our Lady of Perpetual Help was called.

In April, 1883, the Mission Church obtained parochial rights, and became a parish church. In the same year His Holiness, Leo XIII, granted to those persons who would pray twelve times, at the seven altars of the Mission Church during the month of May, the same indulgences they would gain by visiting the altars of St. Peter's Basilica, in Rome.

In May, 1884, a meeting was convoked at the Boston Music Hall, in which an audience, composed of all creeds and classes, assembled, to protest against the spoliation of the property of the Propaganda by the Italian government. Fathers Henning, Schmidt and McGivern were present.

Our Blessed Lady of Perpetual Succor had, from the beginning of the foundation, continued to pour down her favors on her devout clients. Up to the year 1884 no less than three hundred and thirty-one well authenticated miraculous cures had been wrought in favor of persons from Boston and of others from very remote localities, even as distant as West Virginia and Texas. One of the most remarkable cures was

that of Grace Mary Hanley, effected on August 18th, 1883. We will give the history of this miracle in the lady's own words :

"When a little over four years of age, I went to spend the summer with my aunt, in the country. I was very strong and healthy, until one day we were allowed to play driving in an unused carriage, which stood in a carriage-shed adjoining the house. By the side of the carriage-house stood a large, rough rock to prevent the wheel from rubbing off the paint. Wishing to get out, and climbing down backward, as children do, when they began to jolt the carriage, my hands lost their hold and I fell, striking the lower part of my back on the rock, between which and the wheel I was tightly wedged. Grandma, who had come to spend the day, hearing my cries, ran to my assistance, and had some difficulty in releasing me from my painful position. They examined my back, but found not even a scratch upon it, though I could neither sit nor lie down, standing being the least painful position. After violent crying, I fell asleep in grandma's arms, but during the night awoke screaming with fearful pain. The next morning mamma took me to the doctor, who, after examining my back, pronounced my suffering growing pains. Every week this pain grew worse, and seemed to be in the side rather than the back, which puzzled the physicians. For one year I suffered intense agony, as the physicians could do nothing to relieve me. At the close of the year papa called in Dr. Cheever, chief surgeon in the city hospital. After a thorough examination, he said one of the small bones in the spinal column was cracked, that being the cause of the intense pain. He ordered a pair of steel and leather corsets to be put on, which I wore for one month. My grandmother came to see me one day, and advised mamma to bring me to Dr. Buckminster Brown, a noted specialist in all bone diseases, who then resided on Bowdoin street. He ordered me to be put to bed, without a pillow under my head, with weights of sand hanging from the head and foot of the bed, and pillows of the same on each side, so that I could not move my body at all. I never lifted my head, even to take my meals.

At this time mamma began to make novenas, assisted by papa, the children, grandma, grandpa, uncles and aunts. When one was finished we commenced another. At the end of a year the doctor permitted me to get up, although he said I was the first of his patients who was able to get up under a year and a half, in the condition I was when he first took charge of me, and mamma attributed this improvement to the novenas we made, assisted by the Sisters of Charity and the Good Shepherd. The doctor told mamma to expect the formation of an abcess, as it generally followed the decay of an old bone. In about a year after this a dreadful abcess formed, causing intense suffering. In the meantime mamma taught me reading and writing, and dear Father Cooper instructed me for my first Holy Communion, which I received on the 8th of December, at the age of nine years. I remained under the care of Dr. Brown until the age of twelve, wearing the heavy corsets continually. One morning in November I went with papa and mamma to Mass, at which we received Holy Communion. On our way home from church I was scarcely able to walk, and gradually lost the use of my lower limbs; and at Christmas I could not even stand. The pain of my back returned with renewed force. Dr. Brown was very much discouraged, and ordered leeches to be applied, and when they failed, blisters and powerful liniments; but all to no avail. He then advised mamma to begin again the old treatment of putting me to bed, as a last resort. I remained lying on my back for over six months. About the 1st of September we heard of Dr. Bradford, a specialist in all bone diseases, like Dr. Brown, but using a different treatment. He took my case in hand, with Dr. Brown's consent, and began by placing me in a 'plaster of Paris' jacket, which, when hardened, caused so much pain that he, with an assistant, was obliged to saw it off. He then ordered a wheel-chair. In March he advised me to go to St. Margaret's Hospital, under the care of the 'Episcopal Sisters.' I remained there three months. While I was at the hospital they applied electricity, ice-bags, etc., to my back, but every application made it worse. About this time I had been troubled with fearful headaches, which grew worse

every day, and for which the doctors could do nothing. Dr. Bradford managed to get me up on crutches, and had a very heavy pair of corsets made, which I wore day and night, and a steel frame, into which I was strapped every night, was also made to prevent me from turning on my side. Rev. Father O'Brien brought me Holy Communion several times while I was at the hospital. When I was able to use the crutches fairly well, the doctor advised me to go home. I never found any relief for my pain, either in the head or spine. During this period we continued our novenas, and when one was finished without any result, I always thought the next one would cure me. In July Dr. Bradford paid me a visit, and felt discouraged when he saw how helpless I was without the crutches. He said the headache came from my spine, and he could do nothing to relieve me. He left, advising me to sit on the piazza and get all the fresh air I could. One day in August, Rev. Father Rathke called and advised me to make a novena in the church, before Our Blessed Lady's altar. The next morning papa carried me in his arms down stairs and into the buggy. This caused me great pain. In the church, before the altar, assisted by papa, grandma, Aunt Ella, my brothers and sisters, I began another novena. Rev. Father Delargy also knelt with us, and said the Rosary. From the moment I began this novena I felt sure I was going to be cured. Rev. Father Henning gave me great encouragement before I went home. The third day of the novena I woke up without a headache, which did not happen for the last three years. This, in itself, mamma said, was a miracle. My back seemed to grow worse, though the violent pains in my head were entirely gone. The wide space which had opened on the top of my head was closed. The ninth day I felt my back much worse. When we arrived in church Rev. Father Delargy gave me Holy Communion. While making my thanksgiving, after receiving, a very strange feeling came over me, everything seemed to grow dark; I thought, perhaps, I was going to faint; this had not passed off when another feeling, I never can describe it, passed through me from head to foot, like a thrill (and something like electricity). My

Aunt Ella, seeing me looking pale, came with my crutches, and I looked up and said: 'O, I do not want them; I can walk.' She said: 'If you can walk, Grace, walk over to the altar.' I got up, passed my aunt, who still held the crutches, and walked to the altar, where I knelt to thank our dear Lord and His Blessed Mother. Papa and grandma were spell-bound, as they did not hear me speak, but only saw me get up and walk. I walked down the aisle, out into the street, by my papa's side, and I did not stop until I reached my mother's room, up one flight of stairs. The corsets, without which I could not before sit up, were taken off; the pain was gone from my back, and my head was as well as that of any one. I did not even feel tired, thanks to our Blessed Lord and our Dear Lady of Perpetual Help." Thus far Miss Grace Hanley wrote herself. The miracle was soon noised abroad; it was published in several papers throughout the country, and attracted a great deal of attention. Crowds followed the young lady day after day, on her way to church, attracted by curiosity. Great numbers of people, belonging to all conditions and all creeds, visited her house to behold with their own eyes the subject of the miracle, and assure themselves of the reality of the prodigy. Miss Hanley has continued to enjoy good health to the present day, and is ever filled with gratitude towards her Heavenly Deliverer.

On September 23d of the same year Rev. Father Daly, C. SS. R., sang his first Mass in the church of Our Lady of Perpetual Help, and administered the Holy Communion to his father.

In December, 1884, the Redemptorist community at Boston was startled by the intelligence that three of its members, Fathers O'Brien, McGivern and Delargy, had been attacked by Orangemen while giving missions in the Island of Newfoundland. These Fathers were finally obliged to invoke the protection of the United States government, and consequently, through the interference of the American consul in Newfoundland, a British gun-boat, the *Tenedos*, was dispatched from St. Johns to Bay Roberts, to their assistance. This had

the desired effect, and further trouble was averted, so that the Fathers could continue their missionary labors.

On February 1st, 1885, Rt. Rev. C. Seghers, Bishop of Vancouver's Island, preached in the church for the benefit of his missions. On March 15th, of the same year, Father Cunningham, C. SS. R., of Roxbury, celebrated his first Mass in the Church of Our Lady of Perpetual Help, and Father McNamara, of Brookline, celebrated his on the 17th of the same month. Things passed on quietly from this date without any important event until November 8th, when the sad news of the death of an absent member of the community reached Boston. Father John O'Brien, who was engaged in giving a mission in the city of Philadelphia, had been suddenly cut off in the flower of his age. He was in his thirty-sixth year at the time of his death. He was born in Ireland, but came to this country when quite young. Having, in course of time, entered the Congregation of the Most Holy Redeemer, he was ordained in 1880, and was stationed in Boston almost from the time of his ordination. Having concluded a mission in Philadelphia, he obtained leave from his superiors to pay a visit to Ilchester, his "alma mater." Inflammatory rheumatism, that struck to his heart, snatched him suddenly out of life a short time after his arrival, to the great grief of his friends and brethren in religion. His remains were conveyed to Boston, and his obsequies took place in the church of Our Lady of Perpetual Succor. Many clergymen were present. Father Lucking, C. SS. R., preached the sermon. His body was temporarily interred in the lot of the Most Reverend Archbishop in Calvary Cemetery. Father O'Brien was an active and talented priest, dearly beloved by all who knew him. He had been preceded to the grave only a few days before by Father McGivern, who was then stationed at St. Alphonsus' church, New York, and died in Philadelphia at St. Teresa's church while engaged in a mission. Both these Fathers had been the objects of the fury of the Orangemen in Newfoundland.

Another first Mass was celebrated in this church on April 4th, 1886, by Rev. Father Sheehan, C. SS. R., in presence of

his father and his numerous friends. On September 5th, Rev. Father Henning preached on the necessity of Catholic schools. On the next day a collection was begun for the purpose of erecting a school in the parish. On the 19th of the same month a collection was taken up for the sufferers from the earthquake in Charleston, S. C. On September 21st Rev. Father Kerns celebrated his silver jubilee.

The year 1886 had taken its departure and 1887 had been ushered in, when death's dark shadow once more crossed the threshold of the Redemptorist house of Boston. Father John McNamara, C. SS. R., a young priest of the Redemptorists' house of Quebec, who was staying at Boston, passed away from this valley of tears on January 30th. He was a native of Brookline, Massachusetts. He was buried at Calvary cemetery.

On the 11th of June the Rector, Rev. Jos. Henning, celebrated the twenty-fifth anniversary of his ordination, on the occasion of which the people showed their love and veneration. The good Father did not remain long in Boston after this celebration, for the new appointments of superiors having arrived from Rome in the same month, he was transferred to the house of the Redemptorists in Toronto, where he now fills the office of superior. His successor in Boston was Rev. Augustine J. McInerney, who still occupies the post of Rector. He entered upon his office on June 21st, 1887.

On August 19th the ground was broken for the school-house to be erected in the rear of the existing buildings.

Thus far we have followed the history of Brinley Place from its days of terrestrial grandeur to those of spiritual greatness. If its first occupants could arise from the dead, how astonished they would be to behold the change! The beautiful hills and green fields are now covered with houses and cut up by streets; the waters that washed the base of Roxbury hills have disappeared, and the city of Boston has reared its edifices where the cattle were wont to graze.

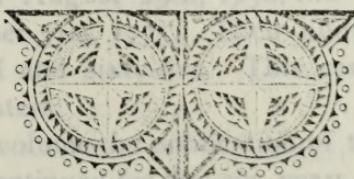
The splendid old mansion of the Brinleys, Pierponts and Dearborns has almost entirely disappeared, and in its place stands a modest structure occupied by a few unpretending

followers of St. Alphonsus de Liguori. There, where once fashion and beauty reigned, the poor may be seen from morning till night, seeking relief for their ills both of body and soul. The hill beside the Dearborn mansion has been leveled, and on the rocky surface of its site one of Boston's most superb edifices rears its head. The church is built in the Romanesque style, and surmounted by a cupola. The exterior length is 215 feet and its width across the transept 115, while the body of the church is 78 feet wide, and is divided into nave and two aisles. Over the intersection of the nave and transept rises an octagonal dome to a height of 110 feet. This dome is supported by four clusters of four columns each, all of polished granite, and the capitals of freestone, richly carved with symbolic figures. The sanctuary is very large, and closes with a semi-circular apse, in which the high altar is placed. The chapel of Our Lady of Perpetual Help is built out semi-circular on the westerly transept, which opens to the same with a large arch supported by two polished granite columns. The church can seat about 2000 persons and contain about 4000.

A large school is being erected. The corner-stone was laid by Most Rev. Archbishop Williams on Sunday, April 8th, 1888, and Father Henning, the former rector, preached on the occasion. The building is progressing rapidly, and will be completed in a few months.

In the first volume of the "Records of the American Catholic Historical Society of Philadelphia" were published the baptisms for eighteen years, registered at St. Joseph's church, Philadelphia, from August 1st, 1776, to the earliest recorded, down to December 31st, 1794. The number amounted to eighteen hundred and twenty-four. This constituted the first series of the register.

In this present volume the second series of the baptismal registers has been continued down to the present year, from January 1st, 1776, and has been carried down as far as October 21st, 1781.



The number of baptisms given in this second series amounts to eight hundred and ninety.

It may here be observed that all the baptisms printed in this series are entered in the registers at St. Joseph's church in the handwriting of the Rev. Ferdinand Farmer; and, with

LIST OF BAPTISMS

REGISTERED AT

the name of Rev. Robert Molyneux, S. J., is recorded as the minister of the said church on October 10th, 1778, where the Rev. Father Valerian Durand, O. S. F., is named as hav-

ST. JOSEPH'S CHURCH, PHILADELPHIA.

The places mentioned in the registers where baptisms were conferred were in widely-separated districts. Father Farmer's wonderful act (SECOND SERIES.) through New Jersey and southeastern Pennsylvania, and in southern New York. The various localities named in the records are Philadelphi

a and Kensington, in Philadelphia; Bryn Mawr, in Chester county; Goshenhoppen, in Berks county; Haycock and the

vicinity of Bristol, in Bucks county; and Concord, in Delaware county. These all are in Pennsylvania. In New Jersey are

[COPIED FROM THE ORIGINAL RECORDS BY FRANCIS X. REUSS, LIBRARIAN OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA. WITH SOME PREFATORY REMARKS AND BRACKETED NOTES BY REV DR. MIDDLETON, O. S. A., PRESIDENT OF THE SOCIETY.]

In the first volume of the "Records of the American Catholic Historical Society of Philadelphia" were published the baptisms for eighteen years, registered at St. Joseph's church, Philadelphia, from August 29th, 1758, the earliest recorded, down to December 31st, 1775. Their number amounted to eighteen hundred and sixty-five. This constituted the first series of the registers.

In this present volume the publication of the baptismal registers has been continued for the six years from January 1st, 1776, and has been carried down as far as October 21st, 1781.

The number of baptisms given in this second series amounts to eight hundred and ninety.

It may here be observed that all the baptisms printed in this series are entered in the registers at St. Joseph's church in the handwriting of the Rev. Ferdinand Farmer, and, with three exceptions, were apparently conferred by him. The exceptions are two baptisms on February 11th, 1780, where the name of Rev. Robert Molyneux, S. J., is recorded as the minister of the sacrament, and on October 10th, 1778, where the Rev. Father Valerian Durand, O. S. F., is named as having baptized Elizabeth Scantlen at Chester, Pennsylvania.

The places mentioned in the registers where baptisms were conferred were in widely-separated districts. Father Farmer's wonderful activity led him nearly everywhere through New Jersey and southeastern Pennsylvania, and in southern New York. The various localities named in the records are Philadelphia and Kensington, in Philadelphia county; Goshen, in Lancaster county; Pikesland and Whiteland, in Chester county; Goshenhoppen, in Berks county; Haycock and the vicinity of Bristol, in Bucks county, and Concord, in Delaware county. These all are in Pennsylvania. In New Jersey are Pompton and Ringwood, in Passaic county; Change Water, in Warren county; Long Pond, in Sussex county; Mount Hope, in Morris county; Gloucester, in Camden county; Deerfield, Woodstown, Salem and Pilesgrove, in Salem county, and Greenwich and Cohansey, in Cumberland county. Baptism was administered also at Charlottenburg, Pottsgrove and in Hunterdon and Burlington counties, besides in the vicinity of Fishkill, in Dutchess county, New York.

In the first volume of these Records the writer, in his endeavors to locate the various places where baptisms had been conferred, supposed, on grounds drawn from the registers themselves, that Geiger's, a name so frequently met with in reference to the missionary visits of Father Farmer, was somewhere near Philadelphia or Salem, N. J. This supposition of his has now been transferred to the domain of positive certainty, through the researches of John Gilmary Shea, the untiring historian of the American Catholic Church. In his

history—"The Catholic Church in Colonial Days," etc. (New York, 1886)—at page 395, Vol. I., he gives a picture of the house of Matthew and Adam Geiger, still standing, in Salem county, N. J., "where Mass was celebrated from 1744."

The reader is directed to the introduction to the first series of the baptismal registers given in the first volume of these "Records" for 1884-86, at page 246. Little else can, at present, at least, be added to what there may be found.

Fr. THOMAS C. MIDDLETON, O. S. A.

Villanova College, Pa., October 25th, 1888.

Carpe, John, of Richard & wife and Margaret LeBlanc, born January 29th, baptized January 30th, sponsors Jacques Clement Hirsch and Margaret LeBlanc.

Rauhin, Charlotte, of John and Anna Rauhin, born January 30th, bap-

NOTE.—The insertion of (P.) after a name in the following registers indicates that the person was a Protestant.

Lechler, Mary Elizabeth, of Anthony and Catharine Lechler, born January 31st, baptized February 1st, sponsors George Ernest Lechler and Christina Horn (or her mother).

REGISTER OF BAPTISMS FOR 1776.

Graff, Catharine, of Anthony and Barbara Graff, born January 1st, baptized January 1st, sponsors George and Mary Spengler.

Boudrot, Stephen, of Michael and Anna Boudrot, born January 2d, baptized January 2d, sponsors John Aiken and Mary Vincent.

Ghilkar, Elizabeth, of George and Prudence Ghilkar, born December 3, 1775, baptized January 7th, sponsors Michael and Mary Galagher.

Bremich, Adam, of Leonard and Margaret Bremich, born January 8th, baptized January 9th, sponsors Adam and Margaret Bremich.

Buckley, Michael, of James and Mary Buckley, born October 12th, 1775, baptized January 14th, sponsors William Malone and Judith Kenedy.

Daniel, Esther, of Isaac and Esther Daniel, seventeen years of age, baptized January 15th, sponsors Archibald Shaw and Mary Recans.

Nunck, John, of Henry and Mary (P.) Nunck, born December 13th, 1775, baptized January 21st, sponsors John Nadler and Catharine Nadler.

Morris, Philip, of Philip and Elizabeth Morris, born August 15th, 1774, baptized January 21st, sponsors John and Catharine Smith.

Hollingsworth, Margaret, of James and Anna (Dealy) Hollingsworth, born January 21st, baptized January 21st, sponsor Barbara Schultz.

McKenley, Elizabeth, of John and Mary McKenley, born November, 1774, baptized January 22d, sponsor Barbara Keil, in vicinity of Philadelphia.

- Masterson, Mathias, of Mathias and Martha Masterson, born November 9th, 1774, baptized January 22d.
- Tissotau, John, of Leonard Nicholas and Magdalen Tissotau, sixteen years of age, baptized January 23d, sponsors Herman Carpé and Catharine Boudrot.
- Lean, Mary, of Lawrence and Judith Lean, born June 10th, 1775, baptized January 23d, sponsor Mary Nagler.
- Willson, Barbara, of William and Rosa Willson, born January 15th, baptized January 28th, spónsor Elizabeth Sudric.
- Warner, William, of Hugh and Margaret Warner, born January 20th, baptized January 29th, sponsors James Byrne, Jr., and Margaret Deacon.
- Carpé, Julia, of Herman Carpé and Margaret Lebeauve, born January 29th, baptized January 30th, sponsors Jacques Clement Hierce and Margaret LeBlanc.
- Raubin, Charlotta, of John and Anna Raubin, born January 30th, baptized January 30th, sponsors Anthony Toussaint and Magdalen Vincent.
- Bonaventure, Francis, born October, 1775, baptized February 3d, sponsors Bonaventure and Venanda Dartoit.
- Lechler, Mary Elizabeth, of Anthony and Catharine Lechler, born January 31st, baptized February 4th, sponsors George Ernest Lechler and Christina Horn (for her mother).
- Schneider, John Adam, of Henry and Barbara Schneider, born February 2d, baptized February 10th, sponsors Adam and Anna Mary Göck.
- Will, George, of Philip and Elizabeth Will, born February 6th, baptized February 11th, sponsors George Freind and Catherine Freind
- O'Hearn, Mary, of Lawrence and Abby O'Hearn, born January, 1776, baptized February 11th, sponsor Patrick Grogan, and witness Margaret Grogan.
- Carson, James, of James (P.) and Mary Carson, born February 12th, baptized February 14th, sponsor William Dolton.
- Schilling, Mary Margaret, of Philip and Eva Schilling, born February 8th, baptized February 18th, sponsor Tobias Rudolph, and witness Mary Margaret Rudolph.
- Kelly, William and Margaret, twins, of James and Elizabeth Kelly, born May 28th, 1775, baptized February 19th, sponsors James and Elizabeth Conway.
- Lewis, Joseph, of Emmanuel and Margaret Lewis, born September 14th, 1775, baptized February 20th, sponsors Joseph and Catharine Eck.
- Zängerle, Mary Magdalen, of Ignatius and Anna Elizabeth Zängerle, born February 18th, baptized February 20th, sponsors George Ernest Lechler and Mary Magdalen, his wife.
- Horn, Mary Catharine, of Henry and Justina Horn, born February 17th,

- baptized February 20th, sponsors George Ernest and Mary Magdalén Lechler.
- Welsh, John, of James and Lydia Welsh, born January 4th, 1775, baptized February 23d, sponsor Johanna Nicols.
- Rice, Andrew, of James and Esther Rice, born December 26th, 1775, baptized February 25th, sponsors Philip and Grace McDead.
- Merchant, Mary, of James and Eleanor Merchant, born February 11th, baptized February 26th, sponsors Paul and Margaret Cunningham.
- Ryan, John, of Michael and Elizabeth Ryan, born February 17th, 1771, baptized March 1st, sponsor Simon Leblanc.
- Ryan, Mary, same parents, born October 17th, 1772, baptized March 1st sponsor Catharine Boudrot.
- Ryan, Alice, same parents, born March 19th, 1774, baptized March 1st, sponsor Catharine Boudrot.
- Haug, John, of John and Catharine Haug, born February 21st, baptized March 3d, sponsors Christopher and Catharine Viel.
- Gordon, John, of William (P.) and Barbara Gordon, born February 25th, baptized March 3d, sponsors Thomas Carragher and Mary Springer.
- Connor, Catharine, of Michael and Mary Connor, born February 28th, baptized March 4th, sponsors Matthew Cotringer and Elizabeth White.
- Hardnet, Anna, of James and Johanna Hardnet, born January 28th, baptized March 9th, sponsor Elizabeth Campbell.
- Hoffman, Elizabeth, of Adam and Catharine Hoffman, born March 6th, baptized March 13th, sponsors Adam Lechler and Elizabeth Hoffman.
- Garby, Mary, of Bartholomew and Eleanor (Williams) Garby, born March 11th, baptized March 14th, sponsor Mary Scantlen.
- Lamy, Grace, of James and Hannah Lamy, born October 15th, 1775, baptized March 17th, sponsors Frederic Scheimer and Anna Tims, at Pikesland [Chester county, Pa.].
- Makenna, John, of John and Sarah Makenna, born January 29th, baptized March 17th, sponsors James Weissenburger and Margaret Kean, *ibid.*
- Weissenburger, Margaret, of Christian and Hannah Weissenburger, born October 7th, 1775, baptized March 17th, sponsors James Weissenburger and Margaret Walter, *ibid.*
- Landry, Mary, of Anthony and Barbara (Leblanc) Landry, born January 24th, baptized March 19th, sponsors Simon Leblanc and Margaret Bourg.
- Magill, Johanna, of Peter and Barbara Magill, born January 25th, baptized March 24th, sponsors James and Johanna Magill.
- Spängler, Mary Catharine, of George and Mary Spängler, born March 22d, baptized March 26th, sponsors Anthony Graff and Catharine Spängler.

- Daugherty, Margaret, of James and Catharine Daugherty, born March 24th, baptized March 26th, sponsor Rosanna Dwyer.
- Mason, William, of Thomas and Priscilla Mason, born November 22d, 1775, baptized March 27th, sponsor Rosanna Davern.
- Malhollin, Patrick, of Patrick and Margaret Malhollin, born March 29th, baptized March 29th, sponsors Owen Mullen and Mary McMullen.
- Bauman, John, of Benedict Charles and Magdalen Bauman, born March 17th, baptized March 29th, sponsor John Heiser, and witness his wife Mary Agnes.
- Geiger, Mathias, of Henry and Barbara Geiger, born December 3d, 1775, baptized March 31st, sponsors Simon and Mary Geiger, at Pilesgrove [Salem county, N. J.]
- Lort, John, of Isaac and Anna Lort, born April 4th, baptized April 4th, sponsors James and Anna Gallagher.
- Orkart, Catharine, of Onias and Catharine Orkart, born March 1st, baptized April 4th, sponsor Catharine Dardis.
- Sullivan, Philip, of Jeremiah and Catharine Sullivan, born April 3d, baptized April 7th, sponsors James Castela and Catharine Boudrot.
- Spier, Barbara, of Matthew and Mary Spier, born February 26th, baptized April 9th, sponsors John and Barbara Heitz.
- Mayer, Anna Sophia, of Jodocus and Gertrude Mayer, born April 4th, baptized April 11th, sponsors Peter Hegner, Jr., and Elizabeth Hegner.
- Schmid, John George, of Nicholas and Eva Schmid, born March 25th, baptized April 14th, sponsors George Freind and Catharine Keil.
- Shea, Arthur, of John and Anna Shea, born April 11th, baptized April 14th, sponsors Jeremiah Sullivan and Alice Castela.
- Rowan, John, of John and —— Rowan, born 1773, baptized April 15th, sponsors John Connolly and Margaret Corcran.
- Mullen, Joseph, of James and Anna Mullen, born March 22d, baptized April 17th, sponsors Patrick and Mary Byrne.
- Monchère, Bridget, of Thomas and —— Monchère, born January 11th, baptized April 18th, sponsor Margaret Dirksin.
- Maher, Mary, of Patrick and Catharine Maher, born March 29th, baptized April 20th, sponsors Michael Green and Margaret Glass.
- Ryan, Michael, of Michael and Hannah Ryan, born April 16th, baptized April 21st, sponsors Moses and Elizabeth Boosee.
- Kean, Henry, of William and Eleanor Kean, born December 17th, 1775, baptized April 26th, sponsors Joseph and Anna Elizabeth Wingart, in Morris county [N. J.]
- Kelly, William, of Luke and Margaret Kelly, born June 13th, 1770, baptized April 28th, sponsors James Maruny and Johanna McDonald, at Charlottenburg [N. J.]
- Larkins, Eva, of John and Anna Larkins, born March 20th, baptized May 1st, sponsor Eva Fichter, at Longpond [N. J.]

- Cobole, David, of John and Catharine Cobole, born April 27th, baptized May 1st, sponsors David Fichter and Anna Mary Callin, *ibid.*
- Rüger, Anna Eva, of John and Elizabeth Rüger, born April 12th, baptized May 1st, sponsors Nicholas and Anna Eva Jungfleisch, *ibid.*
- Burns, Anna Catharine, of Laghlin and Margaret Burns, born April 20th, baptized May 2d, sponsors Bartholomew Cobole and Anna Catharine Cobole, *ibid.*
- Dealy, Mary, of James and Esther Dealy, born August 9th, 1772, baptized May 5th, sponsors Thomas and Magdalen Price, at Mount Hope [N. J.].
- Schäffer, John William, of George and Jeannette Schäffer, born August 9th, 1775, baptized May 5th, sponsors Richard and Mary Murphy, *ibid.*
- Renschmid, Anna Margaret, of Bernard and Mary Dorothy Renschmid, born April 9th, baptized May 5th, sponsors Francis Zech and Margaret Engelhard, *ibid.*
- Whetcock, Charles, of Richard and Mary (Brown) Whetcock, born February 18th, baptized May 5th, sponsors Caspar Engelhard and Grace Brown, *ibid.*
- Welsh, Mary, of Thomas and Catharine Welsh, born December 21st, 1775, baptized May 5th, sponsors Hugh Quigg and Anna Catharine Demuth, *ibid.*
- Holtzhäser, Caspar, of Sebastian and Joanna Holtzhäser, born April 2d, baptized May 5th, sponsors Caspar and Margaret Engelhard, *ibid.*
- Hiffernan, Joanna, of John and Teresa (P.) Hiffernan, born January —, baptized May 12th, sponsors Henry Grey and Anna Hudson, at Philadelphia.
- Hohms, Emmanuel, of Emmanuel and Mary Magdalen Hohms, born May 7th, baptized May 12th, sponsors Emmanuel and Charlotte Bryer.
- Broadfield, Mary, adult, baptized May 15th, sponsor Sarah Tims.
- Higgins, Catharine, of Cornelius and Elizabeth Higgins, born May 9th, baptized May 19th, sponsors William Dean and Eleanor Green.
- Cooper, John, of Thomas and Judith Cooper, born May 16th, baptized May 19th, sponsors John Macoy and Susanna Tricks.
- Steiner, James, of Adam and Catharine Steiner, born April 11th, baptized May 26th, sponsors James and Catharine Nagel.
- Macky, Mary, of John and Elizabeth Macky, born June 30th, 1772, baptized May 26th, sponsors Thomas Whealan and Catharine Shaw.
- Boosee, Isaac, of Moses and Elizabeth Boosee, born May 23d, baptized May 26th, sponsors Michael Ryan and Barbara Graff.
- Betagh, John, of Thomas and Josepha Betagh, born May 26th, baptized May 27th, sponsors John Aitkin and Alice Baxter.
- Ghillmore, Hannah Dent, wife of James Ghillmore, baptized May 27th, sponsor Bridget McNamara.
- Smith, Catharine, of Daniel and Mary Smith, born May 31st, baptized

- June 2d, sponsors Augustine Power and Margaret Agnew, witness Archibald Burns.
- Laller, John, of Henry and Alice Laller, born May 25th, baptized June 5th, sponsors William Doyle and Elizabeth White.
- Brothers, John, of William and Eleanor Brothers, born May 22d, 1775, baptized June 7th, sponsors Paul Cunningham and Elizabeth Ferguson.
- McFall, Anna, of Patrick and Catharine McFall, born May 17th, baptized June 9th, sponsors Hugh and Margaret Magill.
- Grey, John, of _____ and Martha Grey, born March 30th, baptized June 11th, sponsor Mary Hart.
- Cully, Anna, of _____ and Mary Cully, born March 30th, baptized June 11th, sponsor Mary Hart.
- Sissel, John and Mary, twins, of Frederic and Mary Sissel, born June 9th, baptized June 11th, sponsors, for John, James Gillmor, for Mary, Mary Clark.
- Fitzgerald, Thomas, of Thomas and Mary Fitzgerald, born June 9th, baptized June 12th, sponsors John Barret and Anna Gallagher.
- Mignio, Mary, of Charles and Pelagia Mignio, born June 13th, baptized June 13th, sponsors Charles Mignio, Jr., and Mary Sheney.
- Gabin, Mary, of James and Catharine Gabin, born June 3d, baptized June 14th, sponsor Sarah Tims.
- Bolton, Mary, of _____ and Catharine Bolton, born January 10th, baptized June 16th, sponsors Thomas Morrey and Mary Carty.
- Albrecht, James, of James and Anna Mary Albrecht, born June 10th, baptized June 16th, sponsors Joseph and Magdalen Springer.
- Haas, John Adam, of Peter and Elizabeth Haas, born June 12th, baptized June 16th, sponsors John Adam Poth and Martha, his wife.
- Egan, John, of William and Eleanor Egan, born August 19th, 1775, baptized June 18th, sponsors Patrick Kearns and Margaret Scot, in Burlington county [N. J.].
- Käffer, Anna, of John and Regina Käffer, born June 19th, baptized June 21st, sponsors John Späth and Anna Theusen.
- Welte, Tobias, of Bernard and Mary Welte, born June 2d, baptized June 23d, sponsor Tobias Rudolf, and witness Margaret, his wife.
- Condon, John, of Michael and Elizabeth Condon, born June 13th, baptized June 23d, sponsor Edward Macoy, and witness Alice Fraser.
- O'Neil, Elizabeth, of Barnabas and Barbara O'Neil, born May 12th, baptized June 24th, sponsors Joseph Cromley and Martha Lebeau.
- Prügel, Eleanor, of Henry and Margaret Prügel, born December 24th, 1775, baptized June 24th, sponsors Thomas and Eleanor Green.
- Clark, James, of Raphael and Mary Clark, born June 13th, baptized June 24th, sponsors James Gillmor and Margaret Class.
- Cateca, Sarah, a young girl, baptized June 24th, sponsor Joanna Levan.

- Jameson, Francis, of Richard and Martha Jameson, born June 20th, baptized June 25th, sponsor Mary Selby.
- Foy, Mary, of Henry and Sarah Foy, born May 12th, baptized June 30th, sponsors John Gans and Catharine, his wife, at Pikesland [Chester county, Pa.].
- McGuire, Eleanor, of Bartholomew and Catherine McGuire, born June 9th, baptized July 7th, sponsors Henry Schneider and Elizabeth Bauman.
- Duchemin, Mary Barbara, of Daniel and Susanna Duchemin, born January 7th, baptized July 9th, sponsor Sarah Tims.
- Lee, William, of Thomas and Mary Lee, born May 1st, baptized July 9th, sponsors Philip and Elizabeth Morris.
- Hollaran, James, of Morgan and Catharine Hollaran, born July 8th, baptized July 9th, sponsors Robert Welsh and Joanna Harden.
- Treim, Catharine, of James and Elizabeth Treim, born July 9th, baptized July 14th, sponsors Francis Jung and Catherine, his wife.
- , James, adult, slave of John Barry, baptized July 16th, sponsor Hannah, slave of N. White.
- Sigfrid, Christian Joseph, of Joseph and Elizabeth Sigfrid, born June 4th, baptized July 17th, sponsors Christian Schumacher and Anna Mary, his wife.
- Currey, Elizabeth, of Walter and Bridget Currey, born June 28th, baptized July 21st, sponsors John Shelleman and Susanna Doyle.
- More, Thomas, of Thomas and Mary More, born May 27th, baptized July 21st, sponsor the priest and Anna Macra.
- Hayle, Eleanor, of Caspar and Elizabeth Hayle, born July 21st, baptized July 22d, sponsors Matthew Poor and Catharine Miller in the vicinity of Philadelphia.
- Jung, Mary Magdalene, of Francis and Catharine Jung, born July 19th, baptized July 24th, sponsors Peter Regimenter and Mary Magdalene, his wife, *ibid.*
- Montgomery, James, born November, 18th, 1771, John, born March 22d, 1774, and William, born May 2d, of John Montgomery, a baptized Moor, and Bridget Maloy, his wife; sponsors Peter and Mary Magdalene Regimenter, *ibid.*
- Dun, James, of Richard and Rachel Dun, born October 16th, 1775, baptized July 25th, sponsors John and Anna Galagher.
- Bastian, John, of Joseph and Catharine Bastian, born July 12th, baptized July 28th, sponsors James Treim and Catharine Tscharté.
- More, Anna Mary, of George (P.) and Sarah More, born June 18th, baptized July 28th, sponsors James and Anna Mary Albrecht.
- Lawla, James, of James and Mary Lawla, born June 17th, baptized July 29th, sponsor Anna Morgan.
- Cammerloch, Joseph, of John Frederic and Anna Mary Cammerloch,

- born August 1st, baptized August 4th, sponsors Joseph Rübel and Catharine Stahl, Sr.
- Doyle, John George, of James and Christina Doyle, born May 28th, baptized August 4th, sponsors Anselm and Elizabeth Schreiner.
- Pahl, Elizabeth, of Lawrence and Anna Pahl, born August 4th, baptized August 5th, sponsors James and Elizabeth Klein.
- Welsh, Andrew, of Richard and Catharine Welsh, born July 31st, baptized August 5th, sponsors John Shelleman and Margaret Malowny.
- Cullen, Margaret, of Jeremiah and Hannah Cullen, born July 20th, baptized August 11th, sponsors Gerald Savage and Margaret Martin.
- Huston, Charles, of Charles and Anna (P.) Huston, born May 22d, baptized August 14th, sponsors Michael Clark and Eleanor Connely.
- Martin, Mary Jessop, wife of Thomas Martin, baptized August 22d, sponsor Susanna Shaw, in the vicinity of Bristol [Bucks county, Pa.].
- Martin, Richard, born December, 1770, baptized August 22d, of Thomas and Mary Martin, sponsors Daniel Shaw, John Maconigl and James Robinson, *ibid.*
- Martin, Anna, born August 18th, 1773, baptized August 22d, of Thomas and Mary Martin, sponsors Daniel Shaw, John Maconigl and James Robinson, *ibid.*
- Martin, Lawrence, born November 10th, 1775, baptized August 22d, of Thomas and Mary Martin, sponsors Daniel Shaw, John Maconigl and James Robinson, *ibid.*
- Maservey, Catharine Barbara, of Thomas and Mary Maservey, born August 2d, baptized August 25th, sponsors Bonaventure Dartoit and Barbara Schultz.
- Gans, Elizabeth, of Balthasar and Sarah Gans, born June 16th, baptized September 1st, sponsors John Gans and Anna Mary Weissenburger, at Pikesland [Chester county, Pa.].
- Reily, John, of Patrick and Catharine (Regan) Reily, born July 11th, baptized September 1st, sponsors Henry Murphy and Elizabeth Gans, *ibid.*
- Schindler, Andrew, of Henry (P.) and Mary Catharine Schindler, born December 29th, 1775, baptized September 1st, sponsors Christian and Catharine Weissenburger, *ibid.*
- Macalgen, Anna, of Michael and Mary Macalgan, born April 3d, baptized September 2d, sponsors James Carrol and Mary Groanan, in Chester county [Pa.].
- Miller, Anna, of Martin and Anna Miller, born July 31st, baptized September 2d, sponsors Thomas and Margaret Quigley, *ibid.*
- Plain, Joseph, of James (P.) and Catharine Plain, born August 23d, baptized September 6th, sponsor Mary Dodd.
- Reinolds, James, of Nathaniel and Eleanor Reinolds, born February 2d,

- 1773, baptized September 15th, sponsors Dominic Laurence and Anna Burns.
- Finney, Joseph, of John and Mary Finney, born August 30th, baptized September 19th, sponsors John Field and Honora Downey.
- Forest, Moses, of James and Margaret Forest, born September 20th, baptized September 24th, sponsors James Mullen and Anna Kean.
- O'Neal, John, of Henry and Anna O'Neal, born August 18th, baptized September 23th, sponsors Henry and Sarah Tims.
- Warrel, Elizabeth, of Francis and Elizabeth Warrel, born September 19th, baptized September 29th, sponsors Christopher Herberger and Elizabeth Essling.
- Conway, Mary, of James and Elizabeth Conway, born September 11th, baptized October 6th, sponsors John and Anna Hackett and Bridget Cooper.
- McKue, Luke, of James and Anna McKue, born October 3d, baptized October 6th, sponsors Jonathan Baxter and Sybilla O'Shoghnoc.
- , Catharine, six months old, a black slave of Catharine Tolly, baptized October 7th, sponsor Mary Wood (for Catharine Tolly).
- Coffey, Catharine, of George and Catharine Coffey, born October 1st, May, baptized October 13th, sponsors Nicholas and Anna Wochman.
- Ells, Catharine, of John and Anna Elizabeth Ells, born September 27th, Haywood, baptized October 16th, sponsor Catharine Callin, witnesses Peter Strobel and Catharine Butz, while traveling in New Jersey.
- Call, John William, of John Nicholas and Anna Margaret Call, born July 7th, baptized October 17th, sponsor Conrad Phillips, for John William Schäffer, at Change Water [Warren county, N. J.].
- Wattcock, Mary, of Richard and Mary Wattcock, born September 12th, Boone, 1768, baptized October 20th, sponsors John Burk and Margaret Kelly, at Mount Hope [N. J.].
- Dealy, Esther, of James and Esther Dealy, born August 18th, baptized October 20th, sponsors Edward Darmoty and Catharine Welsh, *ibid.*
- Wattcock, Richard, of Richard and Mary Wattcock, born September 20th, 1773, baptized October 20th, sponsors John and Margaret Viché, *ibid.*
- Krämer, James, of William and Patience Krämer, born January 18th, baptized October 20th, sponsors James and Grace Brown, *ibid.*
- Welsh, Mary, of William and Elizabeth Welsh, born April 2d, baptized October 20th, sponsors Caspar and Margaret Engelhard, *ibid.*
- Powr, Lucy, of Thomas and Susanna Powr, born June 28th, baptized October 20th, sponsors Francis Dealy and Margaret Engelhard, *ibid.*
- Hayman, Anna Mary Gertrude and John George, twins, of John and Susanna Hayman, born July 7th and July 8th, baptized October 20th,

- 20th, sponsors John Antler and Gertrude Sig for the former, John George Sig and Anna Catharine Demuth for the latter, *ibid.*
- Philipps, Robert, of John and Mary Philipps, born August 19th, baptized October 21st, sponsors Caspar and Margaret Engelhard, *ibid.*
- Stuart, Sarah Brewer, wife of John Stuart, baptized October 22d, sponsor Catharine Robertson, at Charlottenburg [N. J.].
- Stuart, John, of John and Sarah Stuart, born September 9th, baptized October 22d, sponsors Joseph Wingart and Anna Mentzenbach, *ibid.*
- Wingart, Julianna, of Joseph and Elizabeth Wingart, born July 19th, ceremony supplied October 23d, witnesses Daniel Cobole and Anna Mary Rieder, *ibid.*
- Marian, Joseph, of Hubert and Anna Mary Marian, born October 22d, baptized October 23d, sponsors Joseph Wingart and Catharine Schott, *ibid.*
- Schop, David, of Philip and Mary Eva Schop, born June 27th, baptized October 24th, sponsors David Fichter and Mary Lobisa Schop, *ibid.*
- Lawless, Margaret, of Mary and Martin Lawless, born October 17th, 1775, baptized October 26th, sponsors John and Elizabeth Rüger, at Longpond [N. J.].
- May, Magdalene, of Anthony and Margaret May, born June 13th, baptized October 26th, sponsors Nicholas Call and Magdalene May, *ibid.*
- Haycock, Mary, of Thomas (P.) and Sarah Haycock, born September 2d, 1771, baptized October 26th, sponsors David Fichter and Mary Dentz, *ibid.*
- Monk, William, of John and Margaret Monk, born September 18th, baptized October 27th, sponsors James Fichter (for W. Harrisón) and Eva Fichter, *ibid.*
- Boone, David, of John and Anna Boone, born May 25th, baptized October 27th, sponsors David and Joanna Fichter, *ibid.*
- Cole, Margaret, of Henry and Elizabeth Cole, born March 28th, baptized privately October 27th, witnesses William Lary and Mary Clark, *ibid.*
- Riddle, Mary Ann, of Thomas and Fanny Riddle, born May 14th, baptized October 27th, sponsors John and Mary Ann Cobole.
- Lafarty, Mary, of John and Margaret Lafarty, born March 10th, baptized October 27th, sponsors James Dogherty and Margaret Burns, *ibid.*
- Grey, Andrew, of John and Anna Grey, born May 23d, baptized October 27th, sponsor Daniel McShafery and witness Mary Burk, *ibid.*
- Freemund, Catharine, of John and Margaret Freemund, born October 29th, baptized conditionally November 4th, sponsors Joseph and Catharine Egg, in Philadelphia.
- McKan, John, of Charles and Catharine McKan, born November 5th, baptized November 5th, sponsor Daniel Hays and witness Mary Mathes.

- Castela, Bridget, of Richard and Alice Castela, born November 3d, baptized November 10th, sponsors John and Eleanor McConigel.
- O'Hara, James, of Bryan and Mary O'Hara, born October 30th, baptized November 10th, sponsors Dennis Dougherty and Barbara Groff.
- Stoop, Hannah, of Andrew and Elizabeth (McGora) Stoop, born October 26th, baptized November 11th, sponsor Mary Hart.
- O'Neill, Sarah Turner, wife of Constantine O'Neill, baptized November 16th, sponsor Frederick Scheimer, at Pikesland [Chester county, Pa.].
- O'Neill, John, of Constantine and Sarah O'Neill, born September 1st, baptized November 16th, sponsors Daniel and Elizabeth Scheimer, *ibid.*
- Bender, John, of Frederic and Catharine (P.) Bender, born September 4th, baptized November 17th, sponsors John and Catharine Gans, *ibid.*
- Cullen, Thomas, of Thomas and Sabina Cullen, born November 7th, baptized November 18th, sponsor Michael Connor (for Morgan Connor), at Pottsgrove.
- Stuart, Margaret, of James and Mary Stuart, born November 20th, baptized November 22d, sponsors Thomas and Phœbe Stuart, at Philadelphia.
- Göck, John, of Mathias and Charlotte Göck, born August 29th, baptized November 24th, sponsors Simon Geiger and Mary Geiger, at Pilesgrove [Salem county, N. J.].
- Magill, Stephen, of John and Catharine Magill, about seven months old, baptized November 24th, sponsors Henry Geiger and Susanna Thurnbach, *ibid.*
- Lester, Conrad, of Daniel and Catharine Lester, born October 13th, baptized December 1st, sponsors Michael and Joanna Robeson.
- Beaufort, Anthony, of Caspar and Anna Beaufort, born November 6th, baptized December 2d, sponsors Anthony and Mary Lechler.
- Loan, Eleanor, of Henry and Catharine Loan, born September 22d, baptized December 7th, sponsors Charles Tolly and Christina Horn.
- Hanley, Thomas, of Thomas and Rachel Hanley, born November 23d, baptized December 8th, sponsors Dennis and Margaret Dougherty.
- L'Hercule, Margaret, of John and Josephine L'Hercule, born December 8th, baptized December 8th, sponsors Peter Leblanc and Margaret Landry.
- Roberts, Mary, of Thomas and Mary Roberts, born August 17th, baptized December 8th, sponsors John Walton and Mary Badford.
- Clare, Mary Magdalene, of John and Anna Margaret (Görtz) Clare, born December 2d, baptized December 10th, sponsors George Ernest and Mary Magdalene Lechler.

- More, Amy Mary, of Samuel and Elizabeth (Corbet) More, born November 25th, baptized December 19th, sponsor Mary Fowloo.
- Seibert, Mary Anna, of Sebastian and Mary Elizabeth Seibert, born December 4th, baptized December 22d, sponsor Salome Schwartz.
- Jacobs, Anna Mary, of William (P.) and Catharine Jacobs, born November 26th, baptized December 23d, sponsors John and Margaret Ridiger.
- Connolly, Mary, of William and Elizabeth Connolly, born August 22d, 1773, baptized December 23d, sponsors William Hussy and Susanna Madole.
- Nadler, Philip James, of John and Magdalen Nadler, born December 26th, baptized December 29th, sponsors Philip and Elizabeth Will.
- Whole number of baptisms—two hundred and three.

REGISTER OF BAPTISMS FOR 1777.

- Miller, Mary, of John and Susanna Miller, born December 19th, 1776, baptized January 1st, sponsor John Christy.
- Morris, Elias, of Stephen and Sarah Morris, born October 19th, 1776, baptized Jauuary 4th, sponsor Mary Hart.
- Ryan, James, of Bryan and Margaret Ryan, born September 30th, 1776, baptized January 6th, sponsor Catharine Beal, witness Henry Beal.
- Rodgers, William, of Francis and Mary Rodgers, born January 8th, 1769, baptized January 8th, sponsor Rebecca Cornely.
- Hans, James, of Christopher and Catharine Hans, born December 18th, 1776, baptized January 8th.
- Jonston, Anna, of —— and Mary Jonston, about two years old, baptized January 13th, sponsor Sarah Tool and witness Alexander Alexander.
- Clark, Thomas, of Michael and Mary Clark, born December 19th, 1776, baptized January 13th, sponsors Patrick and Elizabeth Rice.
- Kneul, Catharine Frances, of Balthasar and Christina Kneul, born January 12th, baptized January 19th, sponsor Catharine Frances Wagner.
- Clifton, Elizabeth, of Benjamin and Martha Clifton, born January 23d, baptized privately January 23d.
- Brown, John, of John and Elizabeth (Kelly) Brown, born January 14th, baptized January 25th, sponsor Wallburga Bremich.
- Zeiss, John, of George and Eva Zeiss, born January 2d, baptized January 26th, sponsors Francis Wolf and his wife, Anna Margaret.
- Dugan, Thomas, of John and Mary Dugan, born January 23d, baptized January 26th, sponsors James and Anna Welsh.

- Jonston, Mary, of Peter and Sarah Jonston, born August, 1776, baptized January 27th, sponsor Mary Jonston.
- Savoy, Elizabeth, of Peter and Mary (L'Hercule) Savoy, born January 27th, baptized January 27th, sponsors Peter Denuye du Pommant and Clara L'Hercule.
- McMahan, Jeremiah, of Jeremiah and Susanna McMahan, born January 10th, baptized January 29th, witness John Huntson and sponsor Catharine Cook.
- Sipplee, Andrew, of Andrew (P.) and Alice Sipplee, born November 25th, 1776, baptized January 30th, sponsor Alice Fitzgerald.
- Cunningham, Margaret, of Paul and Margaret Cunningham, born December 7th, 1776, baptized February 2d, sponsors Daniel Whealan and Mary Byrne.
- Welsh, Margaret, of Henry and Mary (Glass) Welsh, born February 2d, 1775, baptized February 2d, sponsors Michael McChristal and Susanna Doyle.
- Burk, Sarah, aged twenty-three years, baptized February 3d, sponsor Margaret Roage.
- Meaz, Sarah, of George and Mary Gertrude Meaz, born about August, 1775, baptized February 9th, sponsor Mary Gertrude Tscharté.
- Landy, John, of James and Elizabeth Landy, born January 20th, baptized February 9th, sponsors Peter and Phœbe Duffy.
- Blanchard, Peter, of Peter and Mary Blanchard, born February 10th, baptized February 11th, sponsors Peter Lairette and Anna Lebeaume.
- Dougherty, Martin, of Dennis and Margaret Dougherty, born February 12th, baptized February 13th, sponsors Joseph Kauffman and Mary, wife of Patrick Byrne.
- McJilton, William, adult, baptized February 15th, sponsor Barnabas Cox.
- Kelly, Mary, of James and Margaret (Dewetter) Kelly, born December 15th, 1776, baptized February 16th, sponsor Catharine Donoly.
- Landry, Charles, of Joseph and Sarah Landry, born February 14th, baptized February 16th, sponsors Placidus and Margaret Landry.
- Humann, Joseph, of John and Mary Humann, born February 16th, baptized February 20th, sponsors Cassian and Anna Mary Huber.
- Connor, John, of Michael and Mary Connor, born February 19th, baptized March 5th, sponsor John Cotringer (for Morgan Connor) and Catharine Cotringer.
- Sylvester, Mary Magdalén, of Simon and Elizabeth (Christman) Sylvester, born January 29th, baptized March 8th, sponsor Mary Magdalén Christman.
- FitzPatrick, Mary Ann, of John and Honora FitzPatrick, born March 6th, baptized March 9th, sponsors Edward McCoy and Eleanor Welsh.
- Motley, Mary, of Walter and Mary Motley, born April 7th, 1776, bap-

- tized March 9th, sponsors Philip Dwyer and Johanna Motley (for Rosanna Dwyer).
- Welsh, Mary Ann, of Miles and Ann Welsh, born February 23d, baptized March 17th, sponsor Barnabas Magill, in Chester county [Pa.].
- Burk, Barbara, of Patrick and Ruth Burk, born September 5th, 1769, baptized March 20th, sponsor Johanna Fegan.
- Burk, Thomas, same parents, born August 29th, 1771, baptized March 20th, same sponsor.
- Bartley, Margaret, of Joseph (P.) and Margaret Bartley, born November 25th, 1776, baptized March 22d, sponsor Johanna Fegan.
- , Joseph, of Nicholas and Flora, negroes, born October, 1776, baptized March 23d, sponsors Francis and Anna.
- Asky, Archibald, of parents unknown, born April 3d, 1773, baptized April 3d, sponsors Leonard and Mary Anna Lasher.
- McCurtin, Mary, of Thomas and Deborah McCurtin, born August 12th, 1776, baptized April 4th, sponsors Michael Green and Anna Deleany.
- Mitchel, Thomas, of Thomas and Rosanna Mitchel, born January 27th, baptized April 6th, sponsors Patrick Punch and Anna McMahan.
- Göck, Henry, of Lawrence and Christina Göck, born November 16th, 1776, baptized April 9th, sponsors Henry Geiger and Hannah Huber, at Pilesgrove [Salem county N. J.].
- Miller, Susanna, of Mathias and Anna Mary Miller, born December 25th, 1776, baptized April 9th, sponsors Simon Geiger and Susanna Benner, *ibid.*
- McMullen, James, of Cornelius and Rebecca (P.) McMullen, born September 7th, 1776, baptized privately April 10th, *ibid.*
- Morson, Elizabeth, of —— Morson, born 1775, baptized privately April 12th.
- Stafford, James, of James and Margaret Stafford, born March 25th, baptized April 13th, sponsors James Gillmore and Mary Galagher.
- Magill, Mary, of James and Mary (P.) Magill, born July, 1764, baptized April 17th, sponsor Margaret Francis.
- Magill, Rachel, same parents, born January, 1770, baptized April 17th, sponsor Catharine Haug.
- Magill, Theresa, same parents, born March, 1773, baptized April 17th, sponsor Johanna Nickols.
- Magill, Elizabeth, same parents, born March, 1773, baptized April 17th, sponsor Mary Casey.
- Joyce, Peter, of Dominic and Jeannette Joyce, born April 9th, baptized April 20th, sponsor John Telez and witness Mary Sibbald.
- Viel, Susanna, of Peter and Lucretia Viel, born April 13th, baptized April 20th, sponsors Christopher Herberger and Susanna Viel.
- More, George, of David and Eva More, born April 16th, baptized April 20th, sponsor Christopher Herberger and Susanna Viel.
- Schneid, Mary Gertrude, of Joseph and Mary Magdalene Schneid, born April 20th, sponsor Christopher Herberger and Susanna Viel.

- 27th, sponsors Udalric Freind (for George Freind) and Catharine Freind.
- Stalter, Nicholas, of Nicholas and Elizabeth Stalter, born March 7th, baptized May 4th, sponsors Nicholas and Anna Eva Jungfleisch, at Longpond [N. J.]. •
- Cahel, Sarah, of Thomas and Eleanor Cahel, born January 28th, baptized May 4th, sponsors David and Johanna Fichter, *ibid.*
- Call, Anna Catharine, of Nicholas, Jr., and Anna Mary Call, ceremony supplied May 5th, sponsor Anna Catharine Waibl, at Ringwood [Passaic county, N. J.].
- Card, John, of Peter and Sarah (P.) Card, born May 20th, 1775, baptized May 5th, sponsors Anthony and Margaret May, *ibid.*
- Card, Stephen, same parents, born January —, baptized May 5th, sponsors Henry Call and Mary Catharine Rüger, *ibid.*
- Strickland, Anna, of William and Amy (P.) Strickland, born March 11th, baptized May 6th, sponsors Anthony and Margaret May, *ibid.*
- May, Charles, of James and Magdalen May, born January 29th, baptized May 5th, sponsors Charles Waibl and Anna Mary Cobole, *ibid.*
- Gordon, Joseph, of Hugh and Margaret Gordon, born December 20th, 1776, baptized May 7th, sponsor Joseph Stecher, at Charlottenburg [N. J.].
- Stecher, Lawrence Martin, of Joseph and Anna Stecher, born January 16th, baptized May 8th, sponsor Martin Bachman, *ibid.*
- Bachman, Ferdinand, of Martin and Anna Barbara Bachman, born May 2d, ceremonies supplied May 8th, sponsors John Cobole and Anna Eva Jungfleisch, *ibid.*
- Zech, Mary Anna, of Francis Anthony and Anna Catharine Zech, born November 27th, ceremony supplied May 8th, sponsors Joseph Wingart and Mary Anna Cobole, *ibid.*
- Jones, Mary Ann, of Peter and Mary Jones, born May 13th, baptized May 20th, sponsors Francis Robutin and Anna Lebeaume.
- Gans, George, of John and Catharine Gans, born March 18th, baptized May 25th, sponsor Catharine Weissenburger, at Pikesland [Chester county, Pa.].
- Schneider, Margaret, of Burchard and Catharine Schneider, born March 31st, 1776, baptized May 25th, sponsors Jacob Weissenburger and Anna Mary Gans, *ibid.*
- Dugan, Mary, of James and Sarah Dugan, born November 24th, 1776, baptized May 25th, sponsor Catharine Gans, *ibid.*
- Magee, John, of John and Joanna (Haley) Magee, born March 29th, baptized June 1st, sponsors George Graff and Margaret Sauerwald.
- Mealy, Mary, of Jeremiah and Elizabeth Mealy, born April 15th, 1776, baptized June 2d, sponsors Thomas Villar and Mary Rodt.
- Schmeil, Mary Gertrude, of Joseph and Mary Magdalen Schmeil, born

- March 12th, 1776, baptized June 8th, sponsors Peter Christman and Mary Zängerle.
- Ferree, Eleanor, of Joseph and Eleanor Ferree, born May 29th, baptized June 15th, sponsors Joseph Feinauer and Anna Mary Spengler.
- Kean, Hugh, of Hugh and Elizabeth Kean, born June 3d, baptized June 18th, sponsors Nicholas Walter and Mary McDonald.
- Talbot, James, of James and Honora Talbot, born May 26th, baptized June 21st, sponsor Catharine Davis.
- Raubin, John, of John and Anna Raubin, born June 26th, baptized June 27th, sponsors Peter L'Arette and Catharine Freind.
- Kitzinger, Margaret, of Philip and Otilia Kitzinger, born June 24th, baptized June 29th, sponsors Sebastian and Margaret Vanié.
- Curren, Thomas, of William and Margaret Curren, born June 28th, baptized July 6th, sponsor Thomas Mulry and witness Catharine Hayd.
- Buch, John Joseph, of Joseph and Hannah Buch, born June 17th, baptized July 8th, sponsors Adam Buch (for Joseph Springer) and Magdalene Springer.
- Graff, Anthony, of Anthony and Barbara Graff, born July 12th, baptized July 14th, sponsors Joseph Kaufman and Catharine Spengler.
- Dorsey, George, of Michael and Catharine Dorsey, born October 5th, 1776, baptized July 17th, sponsor Mary Erwin.
- Hanecker, Anthony, of John and Mary Hanecker, born July 11th, baptized July 20th, sponsors Anthony and Catharine Lechler.
- Rübel, George, of Francis and Regina Rübel, born July 26th, baptized August 1st, sponsors Adam and Catharine Rübel.
- McKenly, Susanna, of Thomas and Euphemia McKenly, born July 19th, baptized August 2d, the priest being sponsor.
- Henesy, James, of John and Margaret Henesy, born July 25th, baptized August 3d, sponsors Patrick Byrne and Margaret White.
- Morton, Sarah, of Lawrence and Jemima (Campbell) Morton, born July 7th, baptized August 4th, sponsor Walburga Bremich.
- Scott, John, of Charles and Catharine Scott, born July 12th, baptized August 9th, sponsors John Halahan and Johanna Fitzgerald.
- Benner, John, of Henry and Mary Benner, born August 3d, baptized August 10th, sponsors John and Eva Poth.
- Byrne, Henry Lawrence, of Patrick and Mary Byrne, born August 9th, baptized August 10th, sponsor Catharine Flahavan.
- Lynch, John, of John and —— Lynch, born August 7th, baptized August 12th, sponsors Alfred Clifton and Mary Barret.
- Powr, John, of Joseph and Amy Powr, born June 8th, baptized August 13th, sponsor Timothy Carrol.
- Morris, Edward, of Philip and Elizabeth Morris, born March 19th, baptized August 13th, sponsors John Faran and Mary Watts.
- McElwayne, Andrew, of William and Mary McElwayne, born August 13th, 1776, sponsor Anna Hill.

- 13th, baptized August 14th, sponsors James Dougherty and Mary Currey.
- Harty, William, of John and Catharine Harty, born August 10th, baptized August 19th, sponsors James Welsh and Rebecca Cornely.
- Boutin, John Baptist, of John Charles and Pelagia Boutin, born August, 1776, baptized August 24th, sponsor Josephine Gallerm.
- Hoffman, Adam, of Adam and Catharine Hoffman, born August 21st, baptized August 31st, sponsors Adam and Catharine Lechler.
- McGovran, Frederick, of Bridget McGovran, servant at Lauterbach's, born March 20th, 1776, baptized August 31st, sponsor John Manderfield.
- Blum, Barbara, of Anthony and Barbara Blum, born August 25th, baptized August 31st, sponsors Prudence La Jeunesse and Mary Magdalene Davernac.
- Weidtner, Elizabeth, of Samuel and Mary Weidtner, born July 6th, baptized privately September 2d.
- Buttler, Anna Mary Sophia, of Edward and Anna Buttler, born August 27th, baptized September 2d, sponsor Anna Mary Sophia Cameloch.
- Martin, Sarah, of Henry and Margaret Martin, born March 10th, baptized September 2d, sponsors Thomas Dugan and Mary Dealy.
- O'Squillian, Joseph, of Francis and Anna O'Squillian, born December 21st, 1776, baptized September 3d, sponsors Bartholomew Tool and Mary Reilly.
- West, Frances, of John and Bridget West, born August 20th, baptized September —, witness Edward Reemer and sponsor Johanna Griffin.
- Bray, John, of John and Judith Bray, born September 12th, baptized September 12th, sponsors Anthony Graff and Catharine Cook.
- Gilkar, Catharine, of George and Prudence Gilkar, born August 20th, baptized September 14th, sponsors John Aitken and Anna Ducray.
- Pay, John, of William and Elizabeth Pay, born September 4th, baptized September 21st, sponsors John Heffernan and Catharine Huston.
- Connor, Margaret, of Simon and Mary Connor, born September 10th, baptized September 23d, sponsors John Morris and Mary Evan.
- Philipps, Sarah, of —— and Mary Philipps, born May 1st, 1768, baptized September 24th, sponsor Barbara Schultz.
- Songfield, Elizabeth, of Frederic and Anna Songfield, six months old, baptized September 30th, sponsor Mary Johnson.
- Dougherty, Edward, of Felix and Johanna Dougherty, born September 26th, baptized October 2d, sponsors Catharine Barnfield and witness her husband, William.
- Piercy, Catharine, of John and Margaret (Haly) Piercy, born September 20th, baptized October 2d, sponsor Mary Loyd.
- Greswold, Anna, of Joseph and Mary Greswold, born October 1st, baptized October 3d, sponsor Anna Hill.

- McDonald, Mary, of George and Elizabeth McDonald, born August 5th, 1776, baptized October 3d, sponsors John Ryan and Catharine Jackson.
- Ghibens, Adam, of Henry and Elizabeth Ghibens, born August 21st, baptized October 5th, sponsors Adam and Catharine Rübel.
- Halfpenny, Catharine, of Thomas and Margaret Halfpenny, born September 26th, baptized October 6th, sponsors Thomas O'Hara and Anna Allen.
- McKenley, Elizabeth, of John and Mary McKenley, born September 19th, baptized October 7th, sponsor Anna Barbara Berger.
- Patterson, Catharine, of John and Catharine (Ricè) Patterson, born September 28th, baptized October 8th, sponsor Margaret Sauerwald.
- Bauer, Catharine, of Francis and Elizabeth Bauer, born September 29th, baptized October 12th, sponsors Adam Poth, Jr., and Catharine Poth.
- Hammel, Crispin, of James and Margaret Hammel, born October 9th, baptized October 12th, sponsors Edward Faran and Mary Gordon.
- Smith, Elizabeth, of James and Anna Smith, born August 17th, baptized October 12th, sponsors James Welsh, Jr., and Johanna Burn.
- Metzger, Mary Elizabeth, of John and Cecilia Metzger, born October 11th, baptized October 18th, sponsors George Ernest and Mary Magdalen Lechler.
- Dunfield, James, of Edward and Esther Dunfield, born September 12th, baptized October 18th, sponsors Richard Welsh and Mary Wessels.
- Ross, Hugh, of Hugh and Anna (P.) Ross, born October 9th, baptized October 19th, sponsor Catharine Dougherty.
- Brimigeom, George, of John and Margaret Brimigeom, born October 14th, baptized October 19th, sponsors James and Elizabeth Conway.
- Web, Anna, of John and Martha Web, born October 11th, baptized October 19th, witness Timothy Burrington and sponsor Mary Masters.
- Tagart, John, of Archibald and Mary Tagart, born August 8th, 1776, baptized October 23d, sponsor Hannah Curren and witness Mary Lipper.
- Schneider, John, of Henry and Catharine Schneider, born October 20th, baptized October 26th, sponsors John and Regina Schneider.
- Boosee, John, of Moses and Elizabeth Boosee, born October 25th, baptized October 26th, sponsors John Keeth and Barbara Graff.
- Welsh, James, of James and Anna Welsh, born October 20th, baptized October 26th, sponsors John Aitkin and Catharine Malowny.
- Krombell, Mary Margaret, of Philip and Margaret Krombell, born October 31st, baptized November 2d, sponsor Tobias Rudolph and witness his wife, Mary Margaret.
- Conrad, Mathias, of Mathias and Catharine Conrad, born November

- 1st, baptized November 4th, sponsor John Wagner and witness Barbara Steinmetz.
- Rübel, Anna Catharine, of Adam and Catharine Rübel, born October 31st, baptized November 4th, sponsors Joseph Rübel and Anna Catharine Stahl.
- Fitzgerald, James, of Richard and Margaret Fitzgerald, born April 2d, baptized November 13th, sponsors John Campbell and Margaret Giles, witness Peter Flaharty.
- McGrath, Michael, of John and Mary McGrath, born November 5th, baptized November 14th, sponsors James and Bridget O'Brian.
- Mahany, Edward, of Edward and Catharine Mahany, born November 10th, baptized November 15th, sponsors Alfred Clifton and Mary Dugan, witness Eleanor Donaho.
- McHuin, Anna, of James and Anna McHuin, born September 24th, baptized November 18th, sponsors James and Mary Gorman.
- McDonald, Sarah, of Alexander and Honora McDonald, born November 8th, baptized November 24th, sponsors Jeremiah Mealy and Mary Murphy.
- Faran, Mary, of John and Mary Faran, born November 20th, baptized November 30th, sponsors Thomas McKeavres and Mary Martin.
- , Sarah, of Potina, a slave of Thomas Badge, about nine months old, baptized December 1st, sponsor Mary Badge.
- Scheifelgen, Mary Ann, of Andrew and Catharine Scheifeltgen, born June 11th, baptized December 5th, sponsor Mary Anna Lascher.
- Fegan, Edward, of Edward and Margery Fegan, born November 15th, baptized December 8th, sponsors Fortunatus Adienn and Elizabeth Sline.
- Boudrot, Joseph, of Michael and Anna Boudrot, born December 7th, baptized December 8th, sponsors Thomas Betagh and Christina Veit.
- Talbert, John, of James and Catharine Talbert, born November 18th, baptized December 11th, sponsors John Manderfeld and Walburga Bremich.
- Caroll, Mary Anna, of James and Mary Caroll, born July 23d, baptized December 13th, sponsor Catharine Dougherty.
- Hagenmiller, John George, of Melchior and Frederika Hagenmiller, born December 14th, baptized December 15th, sponsors John George and Elizabeth Bauer, in vicinity of Philadelphia.
- Feinauer, John, of Joseph and Anna Mary Feinauer, born December 17th, baptized December 21st, sponsors John and Christina Staler.
- Viel, Susanna, of Paul and Mary Viel; born December 13th, baptized December 25th, sponsors Nicholas Veil and Catharine Veil, Sr.
- Gantly, Mary, of Patrick and Catharine Gantly, born December 5th, baptized December 25th, sponsor James Hieran.

Owen, William, of John and Alice Owen, born November 1st, baptized December 26th, sponsor Catharine Hanbury.

Lechler, Anna, of Anthony and Catharine Lechler, born December 18th, baptized December 27th, sponsors George Ernest and Mary Magdalene Lechler.

Horn, George Henry, of Henry and Christina Horn, born December 11th, baptized December 27th, sponsors George Ernest and Mary Magdalene Lechler.

Whole number of baptisms—one hundred and forty-eight.

REGISTER OF BAPTISMS FOR 1778.

Carpé, Joseph, of Herman and Margaret Carpé, born December 31st, 1777, baptized January 1st, sponsors Walter and Mary Fitzgerald.

McFarlin, Mary, of —— and Catharine McFarlin, born November, 1777, baptized January 4th, sponsor Elizabeth Townsend.

Erwin, Letitia, of Abraham and Hannah Erwin, born December 30th, 1777, baptized January 4th, sponsor Catharine Boudrot.

Rowin, Mary, of John and Catharine Rowin, born May, 1770, baptized January 8th, sponsors Peter and Elizabeth Galagher.

Colbert, Elizabeth, of John and Dorothy Colbert, born December 19th, 1777, baptized January 10th, sponsor Mary Albrecht, near Philadelphia, Pa.

Kelly, Thomas (O'Reilly), of Thomas and Mary Kelly, born January 9th, baptized January 12th, sponsor Dennis McElway.

Hines, Thomas, of Edward and Elizabeth Hines, born December 21st, 1777, baptized January 12th, sponsors Thomas Ellis and Elizabeth Piercy.

Curran, Hugh, of Thomas and Anna Curran, born November 22d, 1777, baptized January 17th, sponsor John Curran and witness Grace Linsey.

—, John, of Betty, slave of John Tolly, born September 11th, 1777, baptized January 19th, sponsor Abraham Readin.

Speir, Mathias, of Mathias and Mary Speir, born November 2d, 1777, baptized January 19th, sponsors John Heitz and Margaret Gruber.

Reily, Michael, of Patrick and Catharine Reily, born September 30th, 1777, baptized January 20th, sponsors Patrick Sheahy and Johanna McElway.

Merchant, William, of James and Eleanor (Cready) Merchant, born December 3d, 1777, baptized January 25th, sponsors Michael Rollins and Anna Byrne, and witness Michael Derny.

Blake, Elizabeth, of Michael and Anna Blake, born September 9th,

- 1777, ceremonies supplied January 28th, sponsor Mary Albrecht, in vicinity of Philadelphia.
- Betagh, Mary, of Thomas and Margaret Betagh, born January 28th, baptized January 30th, sponsors John Diamond and Christina Veit.
- Graig, John, of Peter and Johanna Mary (Vessels) Graig, born December 21st, 1777, baptized February 1st, sponsors Peter Eck and Elizabeth Götz, in vicinity of Philadelphia.
- Welsh, Anna, of John and Catharine Welsh, born January 31st, baptized February 1st, sponsors Edmund Gnash and Mary Heart, *ibid.*
- Welsh, Thomas, same parents, born January 31st, baptized February 1st, sponsor William Ross, *ibid.*
- Späth, Anna Margaret, of John and Margaret Späth, born January 1st, baptized February 2d, sponsor Anna Theusen.
- Cæsar, of Thomas and Letitia, slave of Thomas Leak, three years old, baptized February 4th, sponsor Catharine Gordon.
- William, same parents, two weeks old, baptized February 4th, the same sponsor.
- Rogers, John Herman, of Francis and Mary Rogers, born January 18th, baptized February 5th, sponsor Mary Vans and witness John Herman Puley.
- Potié, John George, of Louis and Catharine Potié, born December 15th, 1777, baptized February 8th, sponsors Elizabeth Släuch and witnesses George Shear and Margaret Young.
- Pranger, Barbara, of William and Catharine Pranger, born February 9th, baptized conditionally February 15th, sponsors Anthony Bas-
tian and Barbara Krumholtz.
- Briar, Paul, of Emmanuel and Mary Briar, born February 8th, baptized February 15th, sponsors Paul and Christina Essling.
- Günther, John, of John George and Frances Günther, born February 16th, baptized February 18th, sponsors John Wagner and Cathar-
ine, his wife.
- Benner, Henry, of Martin and Christina Benner, born February 8th, baptized February 22d, sponsors Henry and Mary Benner.
- Devenac, Mary, of Joseph and Magdalen Devenac, born February 21st, baptized February 22d, sponsors John Peter Defelon and Mary Vincent.
- Smith, Michael, of Michael and Rosa Smith, born November 13th, bap-
tized March 7th, sponsor Margaret Corcran.
- Boyde, Richard, of Patrick and Anna Boyde, born February 16th, baptized March 8th, sponsor Edward Cavenagh and witness his wife, Eliza-
beth.
- Berg, Mary Gertrude, of Ernest and Mary Gertrude Berg, born March 6th, baptized March 10th, sponsors Christopher and Mary Dorothy Tscharté, in vicinity of Philadelphia.

baptized May 4th, sponsor Judith Vever.

- Hoffman, Anna Margaret, of John and Christina Hoffman, born February 17th, baptized March 10th, sponsor Walburga Bremich, *ibid.*
- Wilhelm, John, of John Adam and Anna Wilhelm, born February 21st, baptized March 15th, sponsors John and Christina Stahler.
- Broadley, John, of Thomas and Mary Broadley, born December 1st, 1777, baptized March 19th, sponsors Patrick Ladwith and Anna Kelly.
- Schreiner, Anna, of Anselm and Elizabeth Schreiner, born March 15th, baptized March 22d, sponsors Joseph and Anna Eck.
- Ridiger, Catharine, of John and Margaret Ridiger, born March 19th, baptized March 22d, sponsors Peter Hegner, Jr., and Catharine Vanié.
- Hardnet, Honora, of James and Johanna Hardnet, born March 9th, baptized March 29th, sponsors Edward Macoy and Anna Maher.
- Waltrich, John Henry, of Peter and Catharine Waltrich, born November 14, 1777, baptized April 3d, sponsors Henry and Catharine Schneider.
- Bartley, Catharine, of James and Eleanor Bartley, born December 26th, 1777, baptized April 5th, sponsors Edward Dunfee and Esther Dunfee, in vicinity of Philadelphia.
- Campbel, Joseph, of John and Catharine Campbell, born April 8th, baptized April 14th, sponsors Joseph Whiteaker and Winifred Austin.
- Spangler, George, of George and Anna Mary Spangler, born April 4th, baptized April 16th, sponsors Anthony Graff and Catharine Spangler.
- Lester, Margaret, of Daniel and Catharine Lester, born April 5th, baptized April 16th, sponsors Thomas and Margaret Betagh.
- Biron, Henrietta, of William and Wilhelmina Biron, born February 9th, baptized April 20th, sponsors John Dun and Mary Ryan.
- Barret, Richard, of John and Bridget Barret, born April 14th, baptized April 23d, sponsors Richard Barret and Mary Byrne.
- Yarock, Anna Mary, of Matthew and Allinavia Yarock, born April 8th, baptized April 25th, sponsors Hugh O'Brian and Mary Badge.
- Champain, Stephen, of Stephen and Mary (Benoit) Champain, born April 24th, baptized April 25th, sponsors Gregory Trahan and Margaret Bourg.
- Tumy, William, of Dennis and Anna Tumy, born April 23d, baptized April 26th, sponsors James Hays and Mary Martin.
- Doyle, Joseph, of John and Esther Doyle, born December 3d, 1777, baptized May 4th, sponsor Mary Madgalen Lechler.
- Duffy, Elizabeth, of Peter and Phoebe Duffy, born May 2d, baptized May 4th, sponsors James Gillmor and Margaret Readin.
- Morgan, John, of John and Anna Morgan, born April 30th, baptized May 4th, sponsor Francis Connor.
- Ross, Margaret, of Thomas and Elizabeth (Hansley) Ross, born May 1st, baptized May 5th, sponsor Judith Power.

- Hohl, John, of Peter and Catharine (Miller) Hohl, born May 2d, baptized May 5th, sponsors John Rudolph and Mary Bodevin, in vicinity of Philadelphia.
- Flammins, Margaret, of George and Julia Flammins, born February 23d, baptized May 13th, sponsor Margaret Sauerwald.
- Gerard, Thomas, of William and Eleanor Gerard, born February 4th, baptized May 24th, sponsors Thomas O'Dwyer and Mary Small.
- Murphy, Elizabeth, of Daniel and Julia Murphy, born May 8th, baptized May 24th, sponsors Jeremiah Macarty and Christina Schuman.
- Delamar, William, of Thomas and Mary Delamar, born March 1st, baptized May 25th, sponsors Alexander Lishman and Mary McMullen.
- Fudge, William, of James and Anna Fudge, born October 23d, 1777, baptized May 26th, sponsor Barbara Schultz.
- Barret, Edward, of James and Mary Barret, born February —, baptized May 27th, sponsors John O'Neil and Margaret Groghan.
- Wilkison, Hannah, thirteen years old, baptized May 29th, sponsor Deborah Blanchard.
- Dawson, Anna, of James and Mary (Philips) Dawson, born May 12th, baptized June 1st, sponsor Mary Hart.
- Maudsley, John, of John Cavendish and Eleanor Maudsley, born January 30th, baptized June 1st, sponsor Clement Maudsley and witness Dennis Dowlan.
- Lederman, Mary Catharine, of John and Catharine Lederman, born May 18th, baptized June 7th, sponsors Joseph and Elizabeth Becker.
- Rittisheim, John, of John and Catharine Rittisheim, born December 28th, 1775, baptized June 9th, sponsor Lawrence Connor, at Kensington.
- Rittisheim, Anna Catharine, same parents, born March 7th, baptized June 9th, sponsor Julianna Abt, *ibid.*
- Byrne, Mary Ann, of Raymond and Anna Byrne, born June 12th, baptized June 14th, sponsors Timothy Carrol and Mary Byrne.
- Shaw, Anna, of Daniel and Susanna Shaw, born March 7th, baptized June 21st, sponsors John McOnigl and Eleanor, his wife.
- Regimenter, Catharine, of Peter and Magdalen Regimenter, born June 27th, baptized July 1st, sponsors Joseph and Catharine Eck, near Philadelphia.
- Whealin, John (Park), of Edward and Catharine Whealin, born June 2d, baptized July 15th, sponsors John Park and Mary Anna Riole.
- Wall, Joseph, of Patrick and Anna Wall, born April 2d, 1777, baptized July 19th, sponsors Barnabas Mullen and Margaret Corcran.
- Bayerle, George, of Dieterich and Sabina Bayerle, born March 16th, 1777, baptized July 19th, sponsor George Abt and witness Magdalene Wibiro.
- Buckley, Mary, of James and Mary Buckley, born June 28th, baptized July 27th, sponsors John Callanan and Mary Buttler.

- Alexander, Joanna, of John and Catharine Alexander, born October, 1776, baptized August 4th, sponsor Sarah Aman.
- Alexander, Mary, same parents, born July 31st, baptized August 4th, sponsor Susanna McDowl.
- Oelers, Catharine Elizabeth, of James and Catharine Oelers, born August 5th, baptized August 5th, sponsors the priest and Christina Horn.
- Mignion, Lawrence, of Charles and Pelagia Mignion, born August 11th, baptized August 11th, sponsors the priest and Margaret Landry.
- Becker, Mary, of Bartholomew and Elizabeth Becker, born August 5th, baptized August 15th, sponsors Lawrence and Magdalen Schöne.
- Hueber, Sarah, of Michael and Anna Hueber, born June 18th, baptized August 16th, sponsor Salome Schwartz.
- Tims, Mary, of Henry and Anna Tims, born April 31st, baptized August 23d, sponsors James Hicky and Eleanor Hollys, at Pikesland [Chester county, Pa.].
- Welsh, Eleanor, of Miles and Anna Welsh, born July 23d, baptized August 24th, sponsors Daniel FitzPatrick and Anna Tims, at White-land [Chester county, Pa.].
- Glimpson, Mary, of William and Sarah Glimpson, born July 9th, baptized August 24th, sponsors Francis Sohl and Anna Welsh, *ibid.*
- Campbel, Margaret, of John and Anna Campbell, born August 31st, 1777, baptized August 24th, sponsor Miles Welsh, *ibid.*
- Lamy, Mary, of James and Hannah Lamy, born March 30th, baptized August 25th, sponsors Daniel FitzPatrick and Anna Tims, at Goshen [Pa.].
- Schütz, Magdalen, of Jodocus and Sarah Schütz, born February 28th, 1776, baptized September 7th, sponsor Magdalen Schütz, in Salem county.
- Schütz, Joseph, of Joseph and Louisa Schütz, born June 23d, 1777, baptized September 7th, sponsor Magdalen Schütz, *ibid.*
- Geiger, John, of Henry and Barbara Geiger, born February 8th, baptized September 8th, sponsors John and Catharine Bucher, *ibid.*
- Kessler, Helen, of Andrew and Catharine Kessler, born August 11th, 1777, baptized September 9th, sponsors George Sigfrid and Catharine Kessler, Jr., at Gloucester [N. J.].
- Moore, John, of Michael and Bridget Moore, born September 5th, baptized September 12th, sponsors Henry Lynch and Mary Brannon.
- Galagher, William, of Andrew and Johanna Galagher, born August 1st, baptized September 14th, sponsor Elizabeth Clark and witness Edward Hevington.
- Currey, Mary, of Walter and Bridget Currey, born September 10th, baptized September 20th, sponsors Joseph and Mary Feinauer.
- Prigl, Mary, of Henry and Margaret Prigl, born September 11th, baptized September 20th, sponsor Elizabeth Dimond.

- Sig, Helen, of John George and Gertrude Sig, born November 4th, 1777, baptized September 27th, sponsors Francis Zech and Magdalen Welker (for Helen Menzebach), at Mount Hope [N. J.].
- Power, Anna Mary, of Thomas and Susanna Power, born June 24th, baptized September 27th, sponsors Edward Darmoty and Mary Grinder, *ibid.*
- Weber, Margaret, of James and Anna Catharine Weber, born July 24th, baptized September 27th, sponsor Margaret Engelhard, *ibid.*
- Fichter, Philip, of David and Johanna Fichter, born September 11th, 1777, baptized September 27th, sponsors Louis Herman (for Philip Schup) and Catharine Zech, *ibid.*
- Holzheber, Peter Joseph, of Sebastian and Johanna Holzheber, born May 2d, baptized September 27th, sponsors Peter Joseph and Mary Grips, *ibid.*
- Schup, Anna Mary, of Philip and Mary Eva Schup, born March 27th, baptized September 29th, sponsors Jacob Fichter and Anna Mary Mentzebach, at Charlottenburg [N. J.].
- Marian, Henry, of Hubert and Mary Marian, born July 18th, baptized September 30th, sponsors Martin Bachman and Barbara Welker, *ibid.*
- Cobole, Catharine, of Daniel and Mary Anna Cobole, born September 29th, 1777, ceremony supplied September 30th, sponsors Francis Zech and Catharine Coblin, *ibid.*
- Seeholtzer, Mary Barbara, of Martin and Elizabeth Seeholtzer, born July 28th, ceremony supplied September 30th, sponsors Daniel Cobole and Barbara Welker, *ibid.*
- Schley, James, of Conrad and Anna Schley, born June 28th, baptized October 2d, sponsor James Fichter and witness Catharine Ward at Longpond [N. J.].
- Burns, Eleanor, of Laghlin and Margaret Burns, born August 29th, baptized October 3d, sponsors (I think) John Cobole and wife, *ibid.*
- Robertson, Mary, of Dominic and Mary Catharine Robertson, born August 1st, 1777, baptized October 3d, sponsors James Dogherty and Anna Mary Mentzebach, *ibid.*
- Cobole, Henry, of Bartholomew and Mary Anna Cobole, born January 19th, baptized October 4th, sponsors John Cobole and Catharine Cobole (for Mary Anna Cobole, Sr.), *ibid.*
- Corbit, William, of John and Mary Anna Corbit, born July 3d, 1773, baptized October 4th, sponsor William Fitzgerald, *ibid.*
- Fitzgerald, Bridget, of William and Margaret Fitzgerald, born November 1st, 1777, baptized October 4th, sponsors James Ward and Leah Mace, *ibid.*
- Sanderson, James, of Thomas and Margaret Sanderson, born July 15th, baptized October 4th, sponsors John McLaughlin and Eleanor Cahel, *ibid.*

- Abr Marsolé, John Francis, of Peter and Dorcas Marsolé, born January 8th, baptized October 4th, sponsors John and Johanna Swiney, *ibid.*
- Dentz, Sarah, of Charles and Mary Ann Dentz, born September 24th, baptized October 4th, sponsors Charles and Susanna Waibl, *ibid.*
- McKormick, Catharine, of Edward and Charity McKormick, born May 26th, 1777, baptized October 4th, sponsor Catharine Gobole, *ibid.*
- May, John, of James and Magdalen May, born June 20th, baptized October 4th, sponsors John Cobole and Julianna May, *ibid.*
- Brady, Mary, of Adam and Eva Brady, born December 24th, 1777, baptized October 4th, sponsors Thomas and Eleanor Cahel, *ibid.*
- Lafarty, Sarah, of John and Margaret Lafarty, born March 21st, baptized October 4th, sponsors William Fitzgerald and Johanna Swiney, *ibid.*
- Call, John Henry, of Henry and Catharine Call, born April 21st, baptized October 4th, sponsors Henry Reitenauer and Catharine Waibl, *ibid.*
- Dentz, Mary Anna, of Charles and Mary Anna Dentz, born May 17th, 1777, ceremonies supplied October 4th, sponsor Catharine Cobole, *ibid.*
- Cobole, Charles, of John and Catharine Cobole, born April 30th, ceremonies supplied October 4th, sponsors Charles and Susanna Waibl, *ibid.*
- Schaga, Anna Elizabeth, of John George and Jeannette (P.) Schaga, born September 2d, baptized October 6th, sponsors James Welker and Gertrude Sig, at Mount Hope [Morris county, N. J.].
- , Alice, slave of William Schäfer, baptized October 6th, sponsor the same, in Hunterdon county.
- Scantlen, Elizabeth, of John and Bridget Scantlan, baptized October 10th by Rev. Father Valerian Durand, O. S. F., at Chester, Pa.
- Gleicher, Barbara, of Francis and Gertrude Gleicher, born October 7th, baptized October 12th, sponsor Barbara Stälting.
- Ghillmor, Mary and Elizabeth, twins, of James and Hannah Ghillmor, born October 17th, baptized October 17th, sponsor for both Elizabeth Boosee.
- Lort, Isaac, of Isaac and Anna Lort, born October 22d, baptized October 23d, sponsors Joseph and Mary Greswold.
- Murphy, Margaret, of Daniel and Catharine Murphy, born April 20th, baptized October 24th, sponsor Francis Lewis.
- Weiler, Elizabeth, of Francis and Mary Weiler, born October 24th, baptized October 25th, sponsors John and Margaret Ridiger.
- Schilling, John Philip, of Philip and Eva Schilling, born October 29th, baptized October 29th, sponsor Tobias and witness Margaret Rudolph.
- Rodt, George, of Thomas and Mary Rodt, born September 28th, baptized October 30th, sponsor Mary Brown (I think).

- Abt, John George, of Henry and Elizabeth Abt, born September 13th, baptized November 1st, sponsors John George Abt and Catharine Keil.
- Cammerloch, Anna Mary, of Frederic (P.) and Anna Mary Cammerloch, born October 30th, baptized November 1st, sponsor Anna Mary Albrecht.
- Dorgan, Daniel, of Timothy and Catharine Dorgan, born July 18th, baptized November 2d, sponsors Christopher Schultz and Mary Hare.
- Stout, Mary Elizabeth, of John and Margaret Stout, born October 14th, baptized November 8th, sponsors George Ernest and Magdalen Lechler.
- Morrison, Edward, of Philip and Elizabeth Morrison, born August 25th, baptized November 8th, sponsor Catharine Schmid.
- Kauffman, James, of Joseph and Barbara Kauffman, born November 13th, baptized November 13th, sponsor the priest, in Philadelphia county.
- Miller, Martin, of Martin and Anna Miller, born October 21st, baptized November 15th, sponsors Frederick Scheimer and Catharine Scheimer, at Pikesland [Pa.].
- Geiger, Matthew, of Simon and Anna Mary Geiger, born September 27th, baptized November 22d, sponsors Matthew and Anna Mary Miller, in Cohansay [N. J.].
- McHughin, Mary, of John and Martha McHughin, born February 28th, 1776, baptized November 23d, sponsors Edward Coleman and Catharine Bucher, at Pilesgrove [Salem county, N. J.].
- Ghibens, Adam, of Henry and Mary (Nunck) Ghibens, born October 31st, baptized December 1st, sponsors Adam and Catharine Rübel.
- Rowel, Sarah, of Thomas and Johanna Rowel, baptized December 2d, sponsor John Honecker.
- Welte, Mary Margaret, of Bernard and Mary Welte, born December 1st, baptized December 13th, sponsor Tobias and witness Margaret Rudolf.
- Seibert, Sophia, of Sebastian and Elizabeth Seibert, born December 13th, baptized December 14th, sponsor Mary Salomé Schwartz.
- Rogers, John, of John and Mary (Brian) Rogers, born November 10th, baptized December 14th, sponsor Bridget Flin.
- Roadman, Elizabeth, of Michael and Johanna Roadman, born April 15th, 1770, baptized December 16th, witness Mary Henry.
- Dealy, Mary, of Daniel and Mary Dealy, born October 21st, baptized December 18th, sponsors James Proffy and Anna Hackett.
- McDaniel, John, of John and Elizabeth McDaniel, born December 11th, baptized December 20th, sponsor John Manderfelt and witness Mary Flaharty.
- Donahy, William, of Cormick and Elizabeth Donahy, born October 31st, baptized December 20th, sponsor Mary Rennet.

- Roa, Stuart, Mary, of James and Anna Mary Stuart, born November 2d, baptized December 20th, sponsor Elizabeth Pfäfferley.
- Scot, Dorothy, of John and Margaret Scot, born February 6th, 1776, baptized December 25th, sponsor Terence Donahan.
- Galagher, John, of Peter and Elizabeth Galagher, born December 12th, baptized December 28th, sponsors John and Johanna Mary Leavan.
- Whole number of baptisms—one hundred and forty-six.

REGISTER OF BAPTISMS FOR 1779.

- Grier, Anthony, of Charles and Catharine Grier, born January 3d, baptized January 5th, sponsors Thomas Villar and Catharine Magee.
- Nadler, Elizabeth, of John and Magdalen Nadler, born January 3d, baptized January 10th, sponsors Henry Schreiner and Elizabeth Götz.
- Mahony, John, of William and Catharine Mahony, born November 9th, 1778, baptized January 10th, sponsors Andrew Birge and Mary Smith.
- Connor, Mary, of Michael and Mary Connor, born January 3d, baptized January 10th, sponsors Thomas and Catharine FitzSimons.
- Coffey, Mary, of John and Lydia Coffey, born January 15th, baptized January 16th, sponsor Pelagia Mignot.
- Francis, born January 18th, baptized January 18th, sponsor Christina Essling.
- Hault, Adam, of Samuel (P.) and Catharine (Göck) Hault, born January 13th, baptized January 18th, sponsors Adam Mayer and Mary Göck.
- Ott, Joseph, of James (P.) and Appollonia Ott, born January 18th, baptized January 22d, sponsors Joseph Becker and Elizabeth Becker.
- Motley, Walter, of Walter and Mary Motley, born December 6th, 1777, baptized January 25th, sponsors Timothy McNamra and Anna Campbell.
- Rübel, Francis, of Francis and Anna Regina Rübel, born January 23d, baptized January 26th, sponsors John and Barbara Heitz.
- Runy, William, of William and Margaret Runy, born June 29th, 1778, baptized January 30th, sponsor William Dixon.
- Dixon, George, of William and Mary Dixon, born January 3d, baptized January 30th, sponsor Henry Beal.
- Bauer, John, of John and Elizabeth Bauer, born January 19th, baptized January 30th, sponsors John Sedou and Eleanor Wright.
- Ryan, Mary, of Owen and Mary Ryan, born January 25th, baptized February 2d, sponsors Thomas Haley and Johanna Robeson.
- Greswold, Anna, of Joseph and Anna Greswold, born February 3d, baptized February 7th, sponsor Anna Hill.

- Roan, Anna, of Daniel and Mary Roan, born February 4th, baptized February 14th, sponsors Edward Coghran and Julia Murphy.
- Wall, Hannah, of Galloway and —— Wall, slave, born June 11th, 1778, baptized February 14th, sponsor Hannah White, slave.
- , Eva Magdalen, born January 15th, baptized February 14th, sponsors John and Eva Poth.
- Barry, Anna, of Thomas and Anna Barry, born February 15th, baptized February 15th, sponsor John Barry and witness Sarah, his wife.
- Murphy, Elizabeth, of William and Mary Murphy, born May 5th, 1777, baptized February 19th, sponsors James Hardnet and Mary Corcran.
- Schmid, Peter, of Nicholas and Eva Schmid, born January 20th, baptized February 21st, sponsors Peter Bremich and Catharine Keil.
- Macy, Julia, of Nicholas and Ositha Macy, born February 22d, baptized February 25th, sponsors James Veilon and Julia Marc.
- Williams, Elizabeth, of Joseph and Eleanor Williams, born February 4th, baptized March 1st, sponsors Richard Barry and Mary Henry.
- Boyé, Mary, of Peter and Magdalen (Trahan) Boyé, born March 3d, baptized March 5th, sponsors Francis Deherlé and Mary Vincent.
- Hutchinson, Margaret, of N. and Margaret Hutchinson, born March 4th, baptized March 9th, sponsors Edward Tool and Eleanor McCullough.
- Raubin, Peter Louis, of John and Anna (Vincent) Raubin, born March 12th, baptized March 13th, sponsors Peter L'Arette and Catharine Freind.
- L'Hercule, Nicholas, of John and Josephine (D'Aroit) L'Hercule, born March 15th, baptized March 15th, sponsors Nicholas Mazy and Modesta Landry.
- Griffin, John, of James and Elizabeth Griffin, born March 20th, baptized March 21st, sponsors Frederic Scheimer and Mary Magdalen Sohl, at Pikesland [Chester county, Pa.].
- Hayle, Anna Dorothy, of Caspar and Elizabeth Hayle, born March 20th, baptized March 25th, sponsors John and Hannah Dorothy Zorne.
- Martin, Eleanor, of Patrick and Mary Martin, born March 21st, baptized March 28th, sponsors Patrick Crawfordson and Eleanor Welsh.
- Flin, John, of John and Bridget Flin, born February 21st, baptized March 29th, sponsors William and Catharine Banfield.
- Byron, Mary, of Walter and Margaret Byron, born March 21st, baptized April 4th, sponsors Mathew McHugh and Elizabeth Carroll.
- Albrecht, Frederic, of James and Anna Mary Albrecht, born April 4th, baptized April 5th, sponsors the child's father (for Frederick Cammerloch) and Sophia Cammerloch.
- Roberts, James, of Henry and Margaret Roberts, born January 1st, bap-

tized April 9th, sponsor Margaret Bremich, witnesses Richard Wilson and Mary Johnson.

Trépanié, Anna Margaret, of Augustine and Anna (Davis) Trépanié, born April 15th, baptized April 15th, sponsors Bruce Trépanié and Magdalen Vincent.

Kelly, John, of James and Anna Mary Kelly, born March 29th, baptized April 18th, sponsors John Dewetter and Catharine Donnoly.

Sheal, Benjamin, of John and Anna Sheal, born December 19th, 1776, baptized April 22d, sponsors Francis and Catharine Zech, at Mount Hope [N. J.].

Sheal, Sarah, of same parents, born February 25th, baptized April 22d, sponsors Caspar and Margaret Engelhart, *ibid.*

Robertson, John, of Dominic and Catharine Robertson, born March 28th, baptized April 25th, sponsors John and Catharine Cobole, at Long Pond [N. J.].

Theusen, Henry, of —— and Mary (P.) Theusen, born December 14th, 1778, baptized April 25th, sponsors Anthony and Margaret May, *ibid.*

May, Conrad, of Anthony and Margaret May, born March 23d, baptized April 25th, sponsors Conrad Waibel and Julianna May, *ibid.*

Riddles, Margaret, of Thomas and Frances Riddles, born December 2d, 1778, baptized April 25th, sponsors James Daugherty and Margaret Burns, *ibid.*

Wider, Anna Catharine, of Joseph and Margaret Wider, born October 18th, 1778, baptized May 2d, sponsors Francis and Catharine Zech, at Mount Hope [N. J.].

Zech, John James, of Francis and Catharine Zech, born January 13th, baptized May 2d, sponsors James Welker and Eva Jungfleisch, *ibid.*

Grips, Elizabeth, of Peter Joseph and Mary Grips, born January 17th, baptized May 2d, sponsors John and Honora Türk, *ibid.*

Schäffer, Anna Eva, of William and Susanna Schäffer, born October 13th, 1778, baptized May 5th, sponsors James Ruppel and Anna Catharine Horn.

Franklin, Thomas, of Francis (P.) and Mary Franklin, born January 3d, baptized May 6th, sponsor Bridget Jinnins.

Doyle, James, of John and Esther Doyle, born May 2d, baptized May 7th, sponsor Susanna Doyle.

Loan, Catharine, of Henry and Catharine Loan, born September 8th, 1778, baptized May 9th, sponsors John Hany and Mary Shiney.

Stättenfeld, Elizabeth, of James and Christina Stättenfeld, born March 30th, baptized May 11th, sponsor Catharine Freind.

Swiney, Edmund, of James and Catharine Swiney, born December 28th, 1778, baptized May 12th, sponsor Denis Kelly.

Douett, Sarah, of William and Sarah Douett, born May 15th, baptized May 15th, sponsor Mary Roanan.

- Lary, Catharine, of Cornelius and Margaret Lary, born May 12th, baptized May 17th, sponsors Edmund McDonald and Bridget Donaho.
- Schönfeld, John, of John Christian and Mary Anna Schönfeld, born 1775, baptized May 24th, sponsor John Miller.
- Schönfeld, Michael, of John Christian and Mary Anna Schönfeld, born 1777, baptized May 24th, sponsor John Miller.
- Vogel, James, of Adam (P.) and Margaret Vogel, born November 30th, 1772, baptized May 27th, sponsors Anthony Graff and Mary Waas, in Gloucester county [N. J.].
- Vogel, Adam, of Adam (P.) and Margaret Vogel, born July 7th, 1776, baptized May 27th, sponsors Anthony Graff and Mary Waas, *ibid.*
- Boosee, Margaret Apollonia, of Henry (P.) and Margaret Boosee, born April 3d, baptized May 30th, sponsors Francis and Apollonia Sohl, at Pikesland [Pa.].
- O'Neil, Henry, of Constantine and Sarah O'Neil, born January 24th, baptized June 1st, sponsors John Kauffman and Barbara Kauffman.
- Briar, Paul, of Emmanuel and Magdalen Briar, born June 1st, baptized June 3d, sponsors Paul and Christina Essling.
- Vosser, Valentine, of Valentine (P.) and Susanna (Bener) Vosser, born January 21st, baptized June 6th, sponsors Christian and Susanna Thurnbach, in Cumberland county [N. J.].
- Thurnbach, Mathias, of Christian and Susanna Thurnbach, born November 27th, 1778, baptized June 6th, sponsors Matthew Göck and Eva Lehman, *ibid.*
- Miller, Joseph, of Matthew and Anna Mary Miller, born March 6th, baptized June 6th, sponsors Matthew and Charlotta Göck, *ibid.*
- Caspar, Mary Anna, of Lawrence and Margaret Caspar, born January 28th, baptized June 6th, sponsors Mathias and Anna Mary Miller, *ibid.*
- Göck, Mathias, of Mathias and Charlotta Göck, born March 27th, baptized June 6th, sponsors Matthew and Anna Mary Miller, *ibid.*
- McHuin, John, of John and Martha McHuin, born May 6th, baptized June 7th, sponsors Miles Dougherty and Eleanor (Narret) McCarty, in Salem county [N. J.].
- Magill, Thomas, of Patrick and Elizabeth Magill, born October 21st, 1778, baptized June 7th, sponsors John and Martha McHuin, *ibid.*
- Narret, John, of James (P.) and Eleanor Narret, born December 23d, 1778, baptized June 7th, sponsors Philip McHugh and Hannah Hart, *ibid.*
- Albou, Anna, of Edmund and Honora Albou, born June 5th, baptized June 13th, sponsors William and Anna Sanderson.
- McClasky, Elizabeth Gregory, wife of James McClasky, baptized June 18th, sponsor Eleanor Connelly.

- McClasky, James, of James and Elizabeth McClasky, born May 25th, baptized June 18th, sponsors George and Eleanor Connelly.
- Brewer, George, of Jonathan (P.) and Margaret Brewer, born May 25th, baptized June 19th, witness George and sponsor Catharine Atkinson.
- Landy, Mary, of James and Elizabeth Landy, born June 13th, baptized June 20th, sponsor Henry Dubbin and witness Mrs. Peter Duffy.
- Klemmer, John, of John and Anna Mary Klemmer, born December 23d, 1776, baptized June 22d, sponsor Joseph Haag, in Burlington county [N. J.].
- Scot, Mary, of John and Margaret Scot, born May 29th, baptized June 23d, sponsors Patrick Kearns and Catharine Hogan, *ibid.*
- Hoy, George, of John and Catharine Hoy, born July 26th, 1776, baptized June 24th, sponsors John Scot and Catharine Hogan, *ibid.*
- Welsh, John, of James and Anna Welsh, born June 25th, baptized June 29th, sponsors Stephen and Catharine Barden.
- Dauber, Peter, of Sebastian and Mary Magdalen Dauber, born June 1st, baptized July 5th, sponsors Peter and Mary Magdalen Regimenter, in vicinity of Philadelphia.
- Willcox, Mary, of John and Rebecca Willcox, born March 17th, 1775, baptized July 11th, sponsor Joseph Colgan (for Patrick Byrne) and Mary Byrne.
- Willcox, John, of same parents, born November 19th, 1777, baptized July 11th, sponsors James Byrne and Elizabeth White.
- Buttler, Lawrence, of Michael and Priscilla Buttler, born December 18th, 1776, baptized July 14th, sponsors Patrick O'Neal and Susanna Maginnis.
- Barry, Sarah, wife of John Barry, baptized July 21st, sponsor Anna Barry.
- Lalor, Henry, of Henry and Alice Lalor, born July 19th, baptized July 25th, sponsors John and Johanna Levins.
- Cuny, John, of James and Mary Cuny, born June 29th, baptized August 1st, sponsors Barnabas Cox and Eleanor Karker, at Pikesland [Chester county, Pa.].
- Dun, Catharine, of _____ and Sarah (McKee) Dun, born December 25th, 1774, baptized August 1st, sponsors Edward Burns and Mary McDonald, *ibid.*
- Bryan, John, of John and Mary Bryan, born January 5th, baptized August 1st, sponsors Mark Welsh and Anna Campbell, *ibid.*
- McCanna, Anna, of John and Sarah McCanna, born May 16th, baptized August 1st, sponsors Jeremiah Nocé and Margaret Kean, *ibid.*
- Kraus, John, of John and Elizabeth Kraus, born February 24th, baptized August 1st, sponsors Francis and Apollonia Sohl, *ibid.*
- McMahan, Jeremiah, of Jeremiah and Susanna McMahan, born February 24th, baptized August 6th, sponsor Margaret Connell.

- Shaw, Jeremiah, of Dennis and Anna Shaw, born April —, baptized August 8th, sponsors Patrick and Martha Welsh.
- Tracy, William, of Matthew and Mary Tracy, born August 4th, baptized August 8th, sponsors James Welsh, Jr. and Mary, his wife.
- Foy, Margaret, of Matthew and Anna Foy, born July 22d, baptized August 10th, sponsor Mary (Vance) McFarlin.
- Viel, Susanna, of Peter and Lucretia Viel, born August 5th, baptized August 15th, sponsor Henry Herberger and witness Susanna, his wife.
- Byrne, James, of Patrick and Mary Byrne, born August 8th, baptized August 15th, sponsors James and Anna Gallagher.
- McGovran, Thomas, of Paul and Mary McGovran, born August 15th, baptized August 16th, sponsors Barnabas Scully and Catharine Macan.
- , Judith, slave of Captain John Barry, adult, baptized August 19th, sponsor Anna, the priest's servant.
- Bucher, Joseph, of John and Anna Catharine Bucher, baptized August 21st, sponsors the priest and Mary Harlan, in Salem county [N. J.].
- Göck, Lawrence, of Lawrence and Christina Göck, born August 1st, baptized August 22d, sponsors Lawrence and Margaret Caspar, at Cohanzky [N. J.].
- Greissler, Philip Joseph, of Elias and — Greissler, born August 18th, baptized August 27th, sponsors Philip and Eva Schilling.
- Landry, Joseph, of Joseph and Sarah Landry, born August 27th, baptized August 29th, sponsors Peter David and Margaret Bourg.
- Speir, John and Mary, twins, of Matthew and Mary Speir, born August 29th, baptized August 30th, sponsor Barbara, wife of John Heitz.
- Baxter, Robert, of John and Eleanor Baxter, born August 29th, baptized August 30th, sponsors John and Elizabeth Carroll.
- Carrol, Daniel, of Daniel and Mary Carrol, born August 23d, baptized August 30th, sponsor Susanna Glansey.
- FitzPatrick, Elizabeth, of John and Honora FitzPatrick, born August 28th, baptized August 30th, sponsors Michael Diamond and Mary Shannon.
- Pranger, William, of William and Catharine Pranger, born August 31st, baptized privately August 31st.
- Pryor, Anna, adult, baptized September 1st, witness John O'Connor.
- Opperman, Elizabeth, of Adam and Elizabeth Opperman, born August 22d, baptized September 5th, sponsors Sebastian and Cunegunda Hoffman.
- Price, Joseph, of Joseph and Mary Price, born September 2d, baptized September 5th, sponsors Anthony Graff and Margaret Sauerwald.
- Clark, Anna, of Michael, Jr., and Elizabeth Clark, born August 28th, baptized September 5th, sponsors Matthew and Anna McHugh.
- Bauman, Catharine, of Charles and Mary Bauman, born September 8th, baptized September 9th, sponsor Catharine Freind.

- Regimenter, Anthony, of Peter and Magdalen Regimenter, born September 9th, baptized September 12th, sponsors Anthony and Barbara Graff.
- Bauer, John, of Francis and Elizabeth Bauer, born September 8th, baptized September 16th, sponsors John and Eva Poth.
- Kelly, Eleanor, of Edward and Margaret Kelly, born March 21st, 1775, baptized September 20th, sponsors Francis and Apollonia Sohl, at Pikesland [Pa.]
- Field, Mary, of Paul and Mary Field, born September 20th, baptized September 23d, sponsors Stephen and Catharine (Viel) Barden.
- Wall, William, of James and Rachel Wall, born June 14th, baptized September 23d, sponsor John Connor and witness Mary Down.
- Dougherty, Joseph, of Dennis and Margaret Dougherty, born September 25th, baptized September 28th, sponsors Joseph Kaufman and Mary Dougherty.
- Bayerle, Anna Mary, of Dietrich (P.) and Sabina Bayerle, born July 18th, baptized September 29th, sponsor Anna Mary Abt.
- Rudder, Mary, of George and Hannah (Bennet) Rudder, born September 18th, baptized October 12th, sponsors William McGloghlin and Judith Wright.
- Cook, George, of George and Catharine (Emot) Cook, born July —, baptized October 12th, sponsor Mary Heart.
- Cavenogh, Mary, of James and Elizabeth Cavenogh, born September 15th, baptized October 12th, sponsors James, Jr., and Mary Welsh.
- Carpé, John Baptist, of Herman and Margaret Carpé, born October 14th, baptized October 15th, sponsors Joseph and Elizabeth Labeauve.
- Göck, David, of David and Margaret (P.) Göck, born March 14th, baptized October 17th, sponsors Lawrence and Christina Göck, at Co-hanze [N. J.]
- Rodgers, Alexander, of Alexander and Amy Rodgers, born October 18th, baptized October 21st, sponsors Lawrence Coock and Hannah Deleany.
- Schneider, John Henry, of Henry, Jr., and Catharine Schneider, born September 26th, baptized October 23d, sponsors John Henry Waltrich and Catharine Schneider.
- , Catharine, slave of James Oelers, sixteen months old, baptized October 23d, sponsor James Oelers.
- Buckley, Rosanna, of William and Eleanor Buckley, born August 3d, baptized privately October 28th.
- Berg, John, of Ernest and Gertrude Berg, born October 24th, baptized October 31st, sponsor John Tscharté.
- Günther, John George, of George and Frances Günther, born October 29th, baptized October 31st, sponsors John and Catharine Wagner.
- Henderson, Dorothy, of —— and Mary Henderson, a few weeks old, baptized conditionally October 31st, sponsor Catharine Beal.

- Wharton, Charles, of Charles and Elizabeth Wharton, born September 3d, 1778, baptized November 2d, sponsors James Hardnet and Johanna Hardnet.
- Garoutte, Margaret, of Michael and Sophia Garoutte, born July 24th, baptized November 3d, sponsors Stephen Tissonau and Margaret L'Hercule.
- Lewis, Peter, of Emanuel and Margaret Lewis, born November 13th, baptized November 14th, sponsors Joseph and Catharine Eck.
- Shortel, Mary, of Thomas and Johanna Shortel, born May 23d, baptized November 14th, sponsors Richard Barret and Mary Fitzgerald.
- Kelly, Mary and Eleanor, twins, of Patrick and Rose Kelly, born November 14th, baptized November 17th, sponsors for Mary, James Smith and Mary McGuire; for Eleanor, Dominic Lawrence and Eleanor Smith.
- Conrad, John Michael, of Matthew and Catharine Conrad, born November 13th, baptized November 21st, sponsors John Wagner and Barbara Steinmetz.
- Byrne, John, of Raymond and Anna Byrne, born November 12th, baptized November 21st, sponsors Patrick and Mary Byrne.
- Barret, William, of John and Bridget Barret, born November 20th, baptized November 25th, sponsors Patrick Byrne and Anna Mullen.
- Benner, Joseph, of Henry and Mary Benner, born November 22d, baptized November 25th, sponsors Joseph and Catharine Poth.
- Fitzgerald, Catharine, of Edward and Catharine Fitzgerald, born November 30th, baptized December 4th, sponsors Adam Mayer and Margaret Sauerwald.
- Gallagher, Thomas, of James and Anna Gallagher, born November 27th, baptized December 5th, sponsors Mark and Mary Willcox.
- Beaufort, John Baptist, of Caspar and Anna Beaufort, born November 19th, baptized December 9th, sponsors John Cortez and Johanna Favier.
- Buch, Adam, of Joseph and Hannah Buch, born November 29th, baptized December 9th, sponsor Magdalene Springer.
- Durand, Valentine, of James and Catharine Durand, born November 14th, baptized December 10th, sponsors Valentine and Clara Schierling.
- Schreiner, Anna, of Anselm and Elizabeth Schreiner, born December 4th, baptized December 12th, sponsors Joseph and Catharine Eck.
- Ebair, Elizabeth, of Francis and Mary Ebair, born December 1st, baptized December 12th, sponsors Claude Rouse and Johanna Kayser.
- Murphy, Johanna, of Daniel and Julia Murphy, born December 10th, baptized December 30th, sponsors James Murphy and Mary Coock.
- Whole number of baptisms—one hundred and forty-eight.

REGISTER OF BAPTISMS FOR 1780.

- Lechler, Mary Magdalen, of Adam and Catharine Lechler, born January 7th, baptized January 9th, sponsors George Ernest and Mary Magdalen Lechler.
- Henry, Elizabeth, of Philip and Mary Henry, born November 30th, 1779, baptized January 23d, sponsors John McEninge and Mary Cunningham.
- Forester, Thomas, of Gerald and Diana Forester, born January 27th, baptized February 7th, sponsors William French and Elizabeth Carroll.
- , Sarah, slave of James Oellers, adult, baptized February 11th, sponsor James Oellers.
- Oellers, Helena, of James and Catharine Oellers, born February 11th, baptized February 11th, by Rev. Robert Molineux, sponsor Father Farmer.
- Hold, Mary Magdalen, of Peter and Catharine Hold, born February 16th, baptized February 20th, sponsors George Ernest and Mary Magdalen Lechler.
- Boudrot, Elizabeth, of Michael and Anna Boudrot, born February 14th, baptized February 22d, sponsors Edmund Nugent and Elizabeth Seibert.
- Maxvill, Letitia, of Alexander and Anna Maxvill, born September, 1772, baptized February 23d, sponsors James and Anna Welsh.
- Ryan, Sarah, of Philip and Anna Ryan, born February 25th, baptized February 25th, sponsor Johanna Robeson.
- Macra, Patrick, of Charles and Sarah Macra, born January 26th, baptized February 27th, sponsors John Murray and Eleanor Walker.
- Gallagher, Bridget, of John and Anna Gallagher, born February 24th, baptized March 6th, sponsor Thomas Carroll, and witness Deborah, his wife.
- Feinauer, Charles, of Joseph and Anna Mary Feinauer, born March 2d, baptized May 9th, sponsors Charles Benedict Bauman and Mary Schneider.
- Krumbel, Mary Justina, of Philip and Magdalen Krumbel, born March 3d, baptized March 9th, sponsor Mary Justina Horn.
- Barret, James, of James and Mary Barret, born February 11th, baptized March 14th, sponsors Kenedy Hogan and Margaret Archbold.
- Horn, George Ernest, of Henry and Christina Horn, born March 11th, baptized March 14th, sponsors George Ernest and Magdalen Lechler.
- Willhelm, Mary Salome, of Adam and Anna Willhelm, born March 3d, baptized March 10th, sponsors John and Salome Staler.

- Bastian, Adam and Peter, twins, of William and Magdalen Bastian, born March 19th, baptized March 21st, sponsors for Adam, Adam and Margaret Bremich; for Peter, Peter and Catharine Bremich.
- Farrel, Cecilia, of John and Mary Farrel, born March 19th, baptized March 27th, sponsors John Faran and Bridget Donaho.
- Bremich, Sarah, of Peter and Catharine Bremich, born March 30th, baptized April 2d, sponsors Anthony and Sarah Aman.
- Stanley, Mary, of Michael and Martha Stanley, born March 15th, baptized April 2d, sponsor Catharine Mullen, and witness Hugh Tool.
- Ford, Edward, of Thomas and Bridget Ford, born December 25th, 1779, baptized April 5th, sponsor Martha Clifton.
- Korn, John Caspar, of Caspar and Anna Mary Korn, born January 18th, baptized April 9th, sponsors Adam and Elizabeth Opperman.
- Maxvill, Alexander, of Alexander (P.) and Anna Maxvill, born March 18th, 1777, baptized April 10th, sponsors Charles Smith and Anna Welsh.
- Maxvill, Eleanor, same parents, born March 3d, 1779, baptized April 10th, sponsors James Welsh and Mary Friel.
- Connoly, Rebecca Susanna, of —— and Lydia Connoly, born February —, baptized April 12th, sponsor Margaret Sauerwald.
- Frederick, Samuel, of Abraham and Elizabeth (Griskam) Frederick, born January 9th, baptized April 13th, sponsor Catharine Boudrot.
- Diamond, John, of Michael and Eleanor Diamond, born April 21st, baptized April 22d, sponsors Bartholomew Tool and Honora FitzPatrick.
- Boyd, Mary, of Patrick and Anna Boyd, born April 1st, baptized April 23d, sponsors Joseph Becker and Elizabeth Pierce.
- Guerry, Frances (Fanny), of Cato and Margaret Guerry, slaves of Thomas Barry, born December, 1779, baptized April 23d, sponsors Thomas Barry and Catharine Boudrot.
- , Louis, of Chloe, a slave of Mr. Price, born March 6th, baptized April 24th, sponsor John Louis Farrié.
- Yokeum, Anna, wife of George Yokeum, baptized April 26th, sponsors Jeremiah Sullivan and Barbara Schultz.
- O'Neal, Mark, of Constantine and Sarah O'Neal, born February 3d, baptized April 29th, sponsors John Kauffman and Mary Kauffman, in Philadelphia county [Pa.].
- Dümler, Elizabeth, of Philip and Sarah Dümler, born December 12th, 1779, baptized April 30th, sponsor Apollonia Sohl, at Pikesland [Chester county, Pa.].
- Eimold, Peter, of Peter and Mary Eimold, born November 8th, 1779, baptized April 30th, sponsor James Weisseburger, *ibid.*
- Cox, Francis, of Barnabas and Magdalen Cox, born April 26th, baptized April 30th, sponsors James Weisseburger and Anna Mary Weisseburger, *ibid.*

- Whright, William, of Randle and Margaret Whright, baptized April 30th, sponsors James Cuny and Elizabeth Scheimer, *ibid.*
- Welsh, Anna, of Miles and Anna Welsh, born April 30th, baptized May 1st, sponsor Elizabeth Scheimer, in Chester county [Pa.].
- McCalagan, Sarah, of Michael and Mary McCalagan, born March 19th, baptized May 2d, sponsors Daniel FitzPatrick and Mary Cusick, *ibid.*
- Human, Mary Catharine, of John and Mary Anna Human, born May 1st, baptized May 4th, sponsors Peter Viel, Jr., and Catharine Viel.
- Connor, Eleanor, of Lawrence and Margaret Connor, born April 20th, baptized May 7th, sponsors Thomas and Eleanor Green.
- Dugan, John, of Paul and Mary Dugan, born May 8th, baptized May 15th, sponsors John McDaniel and Catharine Jinkins, witnesses Richard Jinkins and Catharine Stuart.
- Kitzinger, Catharine, of Philip and Ottilia Kitzinger, born May 13th, baptized May 15th, sponsors Joseph Honecker and Catharine Vanié.
- Adams, William, of John (P.) and Grace Adams, born May 9th, baptized May 15th, sponsors John Kelly and Sarah Kearney.
- Willcox, Eleanor, of Mark and Mary Willcox, born May 15th, baptized May 19th, sponsors James Gallagher and Deborah Sutton, at Concord [Delaware county, Pa.].
- Mayer, John, of George and Regina Mayer, born March 20th, baptized May 21st, sponsors Lawrence and Christina Göck, at Cohanzy [N. J.].
- Holtzhäfer, Margaret, of Sebastian and Johanna (P.) Holtzhäfer, born April 25th, baptized June 4th, sponsors Caspar and Margaret Engelhard, at Mount Hope [N. J.].
- Schup, Henry, of Philip and Mary Eva Schup, born May 12th, baptized June 4th, sponsors David and Johanna Fichter, in vicinity of Charlottenburg [N. J.].
- Hason, Rosanna, of Felix and Margaret Hason, born May 24th, 1778, baptized June 4th, sponsor the child's mother (for Mary Mentzebach), *ibid.*
- Call, John William, of Nicholas and Anna Mary Call, born July 16th, 1779, ceremonies supplied June 9th, sponsors John Henry and Catharine Call, at Ringwood [Passaic county, N. J.].
- May, Mary Catharine, of James and Magdalen May, born October 24th, 1779, ceremonies supplied, June 9th, sponsors Conrad Waibl and Catharine May, *ibid.*
- Cahel, Catharine, of Thomas and Eleanor Cahel, born October 1st, 1779, baptized June 10th, sponsors Dominic and Catharine Robertson, at Longpond [N. J.].
- Swiney, Mary, of John and Johanna Swiney, born October 19th, 1779, baptized June 10th, sponsors John and Mary Ward, *ibid.*
- Macan, Mary, of William and Barbara Macan, born May 27th, 1779,

- baptized June 10th, sponsors Henry Call and Anna Mary Mentzebach, *ibid.*
- Marselé, James, of Peter and Dorcas Marselé, born May 16th, baptized June 10th, sponsors James and Magdalen May, *ibid.*
- Hason, William, of Felix and Margaret Hason, born April 27th, baptized June 6th, sponsor John Burns, near Charlottenburg [N. J.].
- FitzPatrick, Mary, of John and Bridget FitzPatrick, born June 16th, baptized June 20th, sponsors Edward McDonagh and Anna Barry.
- Schneider, Mary Teresa, of Ignatius and Catharine Schneider, born June 29th, baptized July 2d, sponsor Peter Field and witness Lucretia, his wife.
- Meade, George, of George and Henrietta Constance (P.) Meade, born June 4th, baptized July 2d, sponsors Thomas Meade (of Montserrat), Thomas Russel, Madam De Miralles and Elizabeth Ferguson.
- Boyd, Elizabeth, of John and Judy (Lynch) Boyd, born June ——, baptized July 3d, sponsor Anna Maddocks (Tritt).
- Runion, Thomas, of Daniel and Catharine Runion, born June 22d, baptized July 3d, sponsors Philip McHugh and Anna Collins.
- Blanchard, Mary Ross, wife of Peter Blanchard, baptized July 7th, the priest was sponsor, the consent of the parties was renewed.
- Stuart, James, of James and Eva Stuart, born July 9th, baptized July 13th, sponsors Adam Poth, Jr., and Catharine Freind.
- Lechler, George Ernest, of Anthony and Catharine Lechler, born July 11th, baptized July 13th, sponsors George Ernest and Mary Magdalene Lechler.
- Röhr, Anthony, of Martin and Anna Mary Röhr, born July 18th, baptized July 23d, sponsors Joseph Schorp and Margaret Hoffman, at Cushenhopen [Goshenhoppen, Berks county, Pa.].
- Strong, Mary Barbara, of William and Mary Elizabeth Strong, born June 25th, baptized July 23d, sponsors Peter and Barbara Käffer, at Cushenhopen [Goshenhoppen, Pa.].
- Welsh, Abigail, of David and Phœbe Welsh, born July 24th, baptized August 2d, sponsors Martin Pendergrast and Catharine Ryan, *ibid.*
- Sincox, Sarah, of Joseph and Catharine Sincox, born December 13th, 1779, baptized August 6th, sponsors William Gogan and Margaret Corcran, *ibid.*
- Halfpenny, Johanna Mary, of Thomas and Margaret Halfpenny, born August 8th, baptized August 13th, sponsors Edmund Nugent and Johanna Levins, *ibid.*
- Ryan, Thomas, of Edward and Elizabeth Ryan, born March 31st, 1779, baptized August 13th, sponsors John McDonald and Anna Savage, *ibid.*
- Robeson, Sarah, of Alexander and Margaret Robeson, born August 6th, baptized August 13th, sponsors John Shaw and Anna Boyd, and witness Anna Smith, *ibid.*

- Mullen, Anna, of Owen and Jerusha (P.) Mullen, born February 6th, baptized August 16th, sponsor the priest, *ibid.*
- Coleman, Anna, of Edward and Anna Coleman, born November 30th, 1777, baptized August 22d, sponsors Henry Thurnbach and Hannah Huber, Jr., in Salem county [N. J.].
- O'Brian, Daniel, of Jeremiah and Mary O'Brian, born August 24th, 1777, baptized August 22, sponsors Manes Dougherty and Susanna Thurnbach, *ibid.*
- Geiger, Simon, of Henry and Barbara Geiger, born August 15th, baptized August 22d, sponsor Simon Geiger, at Pilesgrove [Salem county, N. J.].
- Cusick, John, of Michael and Mary Cusick, born June 23d, baptized September 4th, sponsors James Hickey and Mary Calagan, in Chester county [Pa.].
- Curtin, Elizabeth, of Joseph and —— Curtin, born December, 1769, baptized September 4th, sponsors —— and Anna Cavenough, *ibid.*
- Bird, Catharine, of Samuel and Anna Bird, born September 2d, baptized September 11th, sponsor Anna Hudson.
- Knowles, Richard, of William and Jane Knowles, baptized privately September 14th.
- Robins, Sarah, of Thomas (P.) and Sarah Robins, born August ——, baptized September 16th, sponsor Margaret White.
- Ryan, Lydia, of John and Margaret Ryan, born September 15th, baptized September 27th, sponsor David Kaples, witness Lydia Ryan.
- Bimpel, John, of Paul and Deborah Bimpel, born May 11th, baptized September 18th, sponsor Andrew Sullivan.
- Mitchel, James, of Philip James and Anna Mitchel, born September 24th, 1776, baptized September 23d, sponsor Anna Shaw.
- Harris, Elizabeth, of John and Ruth Harris, born July 29th, 1779, baptized privately September 28th, witness David Hiliard, sponsor Margaret Dyer.
- Biron, Anna, of Walter and Margaret Biron, born September 3d, baptized October 3d, sponsors Augustine Power and Margaret McClosky.
- Abt, Catharine, of Henry and Elizabeth Abt, born September 21st, baptized October 8th, sponsors John George and Catharine Abt.
- Boosee, John, of Moses and Elizabeth Boosee, born October 3d, baptized October 8th, sponsors John Tracy and Barbara Graff.
- Pranger, Mary Elizabeth, of William and Anna Catharine Pranger, born October 8th, baptized October 11th, sponsors Joseph Bastian and Elizabeth Tcharté.
- Donnum, Anna, of Joseph (P.) and Anna Donnum, born February 12th, baptized October 17th, sponsor the mother (by mistake), in Salem county [N. J.].
- L'Hercule, Isaias, of Francis and Pelagia (Douzet) L'Hercule, born Octo-

- ber 20th, baptized October 20th, sponsor Margaret Landry, witness Joseph Melanzon.
- Swaine, Anna, of Silas and Elizabeth Swaine, born September 15th, baptized October 21st, sponsors James Mullen and Anna Kelly.
- Würth, George, of Joseph and Barbara Würth, born October 13th, baptized October 22d, sponsors Anthony and Barbara Graff.
- Mayer, Joseph, of Joseph (P.) and Gertrude Mayer, born October 17th, baptized October 22d, sponsors Sebastian and Catharine Vanié, in vicinity of Philadelphia.
- Gallagher, Eleanor, of Peter and Elizabeth Gallagher, born October 19th, baptized October 22d, sponsors James and Anna Gallagher.
- , James, infant of unknown parentage, baptized privately October 24th, while in a dying condition, in vicinity of Philadelphia.
- Addison, Thomas, of Thomas and Lucia (Kennedy) Addison, born May 24th, baptized privately October 24th, sponsor Hannah Edward, *ibid.*
- McKeaver, Hannah, of Michael and Deborah (Britton) McKeaver, born July, 1779, baptized November 5th, sponsors Daniel FitzPatrick and Mary McDonald, at Pikesland [Chester county, Pa.].
- Strubel, Mary, of Peter and Magdalen Strubel, born November 4th, baptized November 12th, sponsors John and Mary Honecker.
- Nadler, Dorothy, of John and Magdalen Nadler, born November 5th, baptized November 12th, sponsors John Tscharté and Mary Dorothy Treim.
- Burns, Archibald, of Archibald and Johanna Burns, born October 27th; baptized November 12th, sponsor Anna Macanarny.
- Gorman, Elizabeth, of Lawrence and Elizabeth Gorman, born November 3d, baptized November 13th, sponsor Peter Gill.
- Kelly, Mary, of Thomas and Mary Kelly, born November 3d, baptized November 18th, sponsor Mary Heart.
- Foster, John, a dying infant, baptized November 21st, sponsor —— Sullivan.
- Carrel, Thomas, of Thomas and Deborah Carrel, born November 15th, baptized November 23d, sponsors Hugh Fieldon and Anna Gallagher, a widow.
- Pinion, Peter, of Peter and Mary (Bourg) Pinion, born November 23d, baptized November 24th, sponsors Armand Douzet and Margaret Carpé.
- Schneider, Thomas, of John and Magdalen Schneider, born November 17th, baptized November 26th, sponsors Adam and Margaret Bremich.
- Abt, Mary Magdalene, of John George and Catharine Abt, born November 27th, baptized December 9th, sponsors Francis Abt and Magdalene Cappi, at Kensington [near Philadelphia, Pa.].
- Roage, Elizabeth, of John and Margaret Roage, born November 6th,

baptized December 10th, sponsors George Kientz and Anna Philipp.

Gillmor, Hannah, of James and Hannah Gillmor, born November 26th, baptized December 10th, sponsors Michael Derny and Rosanna Bryer.

L'Hercule, Mary Ursula, of John and Josephine L'Hercule, born December 11th, baptized December 11th, sponsors William Metea and Ositha Macy.

Greenvillian, John, of Anna, slave of Elias Hand, born February, 1779, baptized December 17th.

Rouse, Felicitas, of Claude and Felicitas Rouse, born December 19th, baptized December 19th, sponsors Louis and Louisa Busson.

Prügl, Mary, of Henry and Margaret Prügl, born December 25th, baptized December 31st, sponsors Francis and Mary Rogé.

Blanchard, John, of Peter and Mary Blanchard, born December 18th, baptized December 31st, sponsors Denis Macarthy and Mary O'Hara.

Whole number of baptisms—one hundred and fourteen.

REGISTER OF BAPTISMS FOR 1781.

Corcran, Mary Ann, of Patrick and Mary Corcran, born January 30th, 1780, baptized January 5th, sponsor Catharine Boudrot.

Edwards, Sarah, of Charles and Sophia Edwards, born September 1st, 1780, baptized January 7th, sponsors Augustine and Eleanor Power.

Gleicher, Eustace, of Francis Xavier and Ursula Gleicher, born December 21st, 1780, baptized January 8th, witness Eustace Laurens, sponsor Margaret Wolf.

Macoy, Lawrence, of Edward and Mary Macoy, born December 29th, 1780, baptized January 9th, sponsor Patrick Murphy, witness Margaret Karagan.

Durand, Nicholas Joseph, of James and Catharine Durand, born January 4th, baptized January 11th, sponsors Nicholas Säring and Elizabeth Becker.

Beauprés, Elizabeth, of Francis and Margaret Beauprés, born January 13th, baptized January 13th, sponsor, Mary Magdalen Le Blanc, witness Sebastian Jollain.

Bryar, Eva, of Emmanuel and Mary Bryar, born January 10th, baptized January 14th, sponsors Joseph Becker and Eva Essling.

Schilling, Eva Christina, of Philip and Eva Schilling, born January 15th, baptized January 21st, sponsors Paul and Christiqa Essling.

Diamond, John, of John and Mary Diamond, born January 11th, bap-

- tized January 21st, sponsors Nicholas Bernard and Margaret Brewer.
- Buch, John James, of Joseph and Hannah Buch, born January 6th, baptized January 21st, sponsor Barbara Gordon.
- McCagan, Susanna, of James and Jane McCagan, born December 24th, 1780, baptized January 21st, sponsor Walter Byron, and witness Margaret Ager.
- Warner, Mary, of Hugh and Margaret Warner, born June 5th, 1777, baptized January 22d, sponsors John and Rebecca Cornély.
- Warner, Richard, same parents, born November 15th, 1779, baptized January 23d, sponsor Helen Denny.
- Mcrelly, Judith, of Francis and Elizabeth Morelly, born January 6th, baptized January 29th, sponsors Francis Smith and Margaret Magill.
- Eckel, Peter, of Peter and Anna Mary Eckel, born February 4th, baptized February 4th, spcnsors Peter and Catharine Bremich.
- Foster, Michael, of James and Elizabeth Foster, born January 28th, baptized February 6th, sponsors Michael and Mary Ann Anderle.
- McClasky, Patrick, of Patrick and Mary McClasky, born January 31st, baptized February 11th, sponsor Henry Herberger, and witness Susanna, his wife.
- Stuart, James, of John and Mary Stuart, born October 5th, 1780, baptized February 11th, sponsor Phœbe Stuart.
- Veit, George Ernest, of Christian and Barbara Veit, born January 30th, baptized February 11th, sponsors George Ernest and Mary Magdalén Lechler.
- Buspin, Anna, of Samuel and Sarah Buspin, born December 22d, 1779, baptized February 18th.
- Sculley, Samuel, of John and Elizabeth Sculley, born November 21st, 1780, baptized February 22d, sponsors John and Margaret Scot, in Burlington county [N. J.].
- Viel, John George, of Paul and Mary Viel, born February 18th, baptized February 25th, witnesses John George and Mary Magdalen Yokel.
- Rose, William, of Hugh and Mary Rose, born May 13th, 1780, baptized February 25th, sponsors Francis and Elizabeth Bauer.
- Doe, Mary, of William and Martha Doe, born January 15th, baptized February 27th, sponsors Charles Ross and Mary Johanna Sosett.
- Rübel, Peter, of Francis and Hannah Rübel, born February 7th, baptized March 15th, sponsors Peter and Catharine Bremich.
- Will, Catharine, of Philip and Elizabeth Will, born March 13th, baptized March 18th, sponsors Anthony and Sarah Aman.
- Cammeloch, Johanna Catharine, of John Frederic and Anna Mary Sophia Cammeloch, born March 19th, baptized March 19th, sponsor Catharine Wagner.
- Halder, John Nicholas, of James and Anna Christina Halder, born De-

- cember 26th, 1780, baptized March 25th, sponsor Mary Rodt, witnesses Nicholas and Christina Weber.
- Geiger, Anna Mary, of Simon and Mary Geiger, born March 13th, baptized April 3d, sponsor the mother (for Hannah Huber), in Salem county [N. J.].
- Huin, Margaret, of William and Margaret Huin, born July 1st, 1779, baptized privately April 4th, in Gloucester county [N. J.].
- Huin, Thomas, of same parents, born November 6th, 1780, baptized privately April 4th, *ibid.*
- Lort, Joseph, of Isaac and Anna Lort, born April 4th, baptized April 8th, sponsors Bartholomew Tool and Mary Henry.
- McCurtin, John, of Thomas and Deborah McCurtin, born June 30th, 1780, baptized April 10th, sponsor Margaret Lenard.
- Denny, Esther, of William and Helen Denny, born April 19th, baptized April 20th, sponsors Roger Flahavan, Sr., and Margaret Connel.
- Goff, William, of Archibald and Anna Goff, born 1779, baptized April 21st, sponsors John Planey and Mary Jolly.
- Tschabio, Peter, of Athanasius and Catharine Tschabio, born January 22d, baptized May 6th, sponsor Peter Sailer, and witness Catharine, his wife, at Pikesland [Chester county, Pa.].
- Schmidt, Elizabeth, of Francis and Jane Schmidt, born February 12th, baptized May 6th, sponsors Sarah Thimler (Sohl), *ibid.*
- Perry, John, of William (P.) and Bridget Perry, born January 25th, baptized May 6th, sponsor Apollonia Sohl, *ibid.*
- McCarty, Mary, of Nicholas, Jr., and Elizabeth McCarty, born October 6th, 1780, baptized May 15th, sponsors Simon Höny and Mary McCarty, at Haycock [Bucks county, Pa.].
- Sary, William, of Lawrence and Mary (Robin) Sary, born September 9th, 1778, baptized May 17th, sponsors Nicholas and Anna Eva Jungfleisch, at Change Water [Warren county, N. J.].
- Robin, Margaret, of —— and Mary Robin, born February 5th, baptized May 17th, sponsors Joseph and Margaret Wider, *ibid.*
- O'Neal, Anna, of Peter and Sarah (Kelly) O'Neal, born August 13th, 1780, baptized May 20th, sponsors John and Johanna Swiney, at Long-pond [N. J.].
- Riddle, Catharine, of Thomas and (P.) Frances Riddle, born April 3d, baptized May 20th, sponsors Henry and Mary Burns, *ibid.*
- Burns, Hannah, of Laghlin and Margaret Burns, born January 15th, baptized May 20th, sponsors Thomas and Eleanor Cahel, *ibid.*
- Fitzgerald, William, of William and Margaret Fitzgerald, born March 22d, baptized May 20th, sponsors William Macan and Mary Catharine Call, *ibid.*
- Call, Mary Elizabeth, of Henry and Mary Catharine Call, born July 30th, 1780, baptized May 22d, sponsors Eugene (son of William) Pfaltzer and Anna Mary Call, at Ringwood [Passaic county, N. J.].

- Poress, Anna Mary, of ——, and Margaret Poress, born October 5th, baptized May 22d, sponsors Nicholas Call and Anna Marry Reitenauer, *ibid.*
- Thomer, Christopher, of Christopher and Elizabeth (P.) Thomer, born December 14th, 1775, baptized ——, sponsors Dominic Robertson, in vicinity of Longpond [Sussex county, N. J.].
- Marian, Anna Mary, of Hubert and Mary Marian, born April 8th, baptized May 24th, sponsors John Aussom and Helen Menzebach, at Charlottenburg [N. J.].
- Aussom, John Stephen, born December 25th, 1765; Eva Clarissa, born March 31st, 1769; Joseph, born February 28th, 1773; children of John and Elizabeth Aussom, baptized conditionally May 24th, sponsor Joseph Wingart, at Pompton [N. J.].
- Osterhout, Catharine, of — and Elizabeth Osterhout, born March 12th, 1774, baptized conditionally May 24th, sponsor Joseph Wingart, *ibid.*
- Osterhout, Elizabeth, adult, baptized May 24th, sponsor Elizabeth Aussom, *ibid.*
- , Peter, a negro boy about seven years old, baptized May 24th, sponsor Joseph Wingart, *ibid.*
- Fichter, James, of David and Johanna Fichter, born November 15th, 1780, baptized May 27th, sponsors James Fichter and Eva Brady, at Mount Hope [N. J.].
- Grips, Francis Anthony, of Peter Joseph and Mary Grips, born November 27th, 1780, baptized May 27th, sponsors Francis Anthony Zech and Margaret Engelhart, *ibid.*
- Sig, Christopher, of George (P.) and Gertrude Sig, born December 5th, 1780, baptized May 26th, sponsor Francis Anthony Zech (for Christopher Thomer) and Anna Catharine Zech, *ibid.*
- Willson, Hannah, of Henry (P.) and Margaret Willson, born April 28th, 1781, baptized May 29th, sponsors Henry Miller and Elizabeth Schäffer, at Change Water [Warren county, N. J.].
- Sary, Mary Robins, wife of Lawrence Sary, baptized May 29th, sponsor Anna Eva Jungfleisch, *ibid.*
- Friend, Salome, of George and Catharine Friend, born May 27th, baptized June 3d, sponsors Tobias Rudolf and Salome Friend.
- Doyle, Leah French, wife of Hugh Doyle, baptized June 7th, sponsor Eleanor Connoly.
- French, Rachel, uterine sister of the last named (Mrs. Doyle), baptized at the same time, and having the same sponsor.
- Collwell, Elizabeth, of Alexander and Mary Collwell, born January 6th, 1779, baptized June 7th, sponsors Patrick Byrne and Mary Clark.
- L'Hercule, John Baptist, of Maurin and Margaret L'Hercule, born June 12th, baptized June 12th, sponsors John François and Felicitas Rose.
- Nihil, Mary, of Lawrence and Anna (P.) Nihil, born May 27th, baptized June 14th, sponsors John Aitkin and Bridget Barret.

- Miller, James, of Mathias and Anna Mary Miller, born May 6th, baptized June 17th, sponsors Lawrence and Christina Göck, at Deerfield [Salem county, N. J.].
- Coleman, Hannah, of Edward and Catharine Coleman, born January 20th, baptized June 19th, sponsors Henry Thurnbach and Catharine Bucher, in Salem county [N. J.].
- Norret, Margaret, of James (P.) and Eleanor Norret, born October 31st, 1780, baptized June 19th, sponsors John McHugh and Eleanor Connor, *ibid.*
- Magill, James, of Patrick and Elizabeth Magill, born May 9th, baptized June 19th, sponsors Simon Geiger and Susanna Benner, *ibid.*
- Fitzgerald, Isabella, of Nicholas and Jane Fitzgerald, born November 13th, 1780, baptized June 24th, sponsors David Grotty and Margaret Pearson.
- Pepin, Victor, of Andrew and Judith (Dona) Pepin, born August 3d, 1780, baptized June 25th, sponsors Joseph Traversie and Charlotte Pepin.
- Fitzgerald, John, of Lawrence and Deborah Fitzgerald, born May 26th, baptized June 25th, sponsors Henry Calaghan and Jane Dwyer.
- Kelly, Margaret, of James and Margaret Kelly, born June 19th, baptized July 1st, sponsors Adam and Margaret Bremich.
- Duffy, James, of James and Sarah Duffy, born June 23d, baptized July 1st, sponsors Dennis Glancy and Catharine Green.
- Tréspanié, Maria Modesta, of Augustine and Anna (David) Tréspanié, born July 1st, baptized July 2d, sponsors John Louis and Modesta Landry.
- Harby, Elizabeth, adult, baptized July 3d, sponsor Mary Macanarney.
- Henderson, John, of David (P.) and Mary Henderson, born March 11th, baptized conditionally July 3d, sponsor the priest.
- Clark, Amelia, of James and Catharine Clark, born December, 1780, baptized July 7th, sponsor Margaret Regan.
- Muny, Jane Connert, wife of Hugh Muny, baptized July 7th, sponsor Anna Fitzgerald.
- Muny, Neal, of Hugh and Jane Muny, born December 16th, baptized July 7th, sponsors Michael and Margaret Sauerwald.
- McDonald, Sarah, of James and Margaret McDonald, born June 16th, baptized privately July 8th.
- Lallor, John, of Thomas and Sarah Lallor, born June 5th, baptized July 11th, sponsor George Fitzgerald.
- Klem, William, of John and Anna Mary Klem, born September 17th, 1778, baptized July 17th, sponsors John and Catharine Hoy, in Burlington county [N. J.].
- Graff, Anna, of Anthony and Barbara Graff, born July 19th, baptized July 20th, sponsors Moses and Elizabeth Boosee.
- O'Connor, Anna Christina, of John and Anna O'Connor, born July 19th,

- baptized July 22d, sponsor Joseph Westmor, and witness Mary Connor.
- Schneider, Anna Catharine, of Henry, Jr., and Catharine Schneider, born July 22d, baptized July 24th, sponsors George Graff and Catharine Waltrich.
- , James, of Chloe, negro slave of Mr. Price, born July 17th, baptized July 25th, sponsor Johanna Grey.
- Cuny, James, of James and Mary Cuny, born April 7th, baptized July 29th, sponsors Francis and Apollonia Sohl, at Pikesland [Chester county, Pa.].
- Dugan, Elizabeth, of James and Sarah Dugan, born May 13th, 1779, baptized July 29th, sponsor Frederick Scheimer, *ibid.*
- Dugan, James, same parents, born November 7th, 1780, baptized July 29th, sponsors Daniel FitzPatrick and Mary Weisseburger, *ibid.*
- Eyenson, Mary, of John and Anna Eyenson, born June 3d, 1780, baptized July 29th, sponsors James Weisseburger and Mary Walter, *ibid.*
- Yokel, John, of George and Mary Yokel, born August 4th, baptized August 5th, sponsor John Manderfelt.
- Smith, Catharine, of Nicholas and Eva Smith, born July 25th, baptized August 9th, sponsors Peter and Catharine Bremich.
- Küster, Thomas, of William and Catharine (Höning) (P.) Küster, born July 20th, baptized August 11th, sponsor Barbara Carlin.
- Mackey, Mary, of William and Elizabeth (Darney) (P.) Mackey, born May 7th, baptized August 18th, sponsors John and Anna Bucher, at Woodstown [Salem county N. J.].
- Berg, John George, of Ernest and Gertrude Berg, born August 22d, baptized August 26th, sponsor Christopher Tscharté, and witness Mary Dorothy, his wife.
- Cuny, Elizabeth, of John and Mary Cuny, born December 26th, 1779, baptized August 26th, witness Thomas Maybury, and sponsor Eleanor Walker.
- Douglass, Charles, of William and Catharine Douglass, born March 17th, 1776, baptized privately August 26th.
- Berchot, William, of William and Elizabeth (Mayer) Berchot, born February 15th, 1769, baptized August 30th, sponsors Ignatius Boisset and Charlotte Pepin.
- Cole, Levina [Lavinia ?], adult, baptized August 31st, sponsor Catharine Boudrot.
- McDonald, Edmund, of Edmund and Margaret McDonald, born September 2d, baptized September 9th, sponsors Raymond Byrne and Johanna Mary Levins.
- Raubin, Joseph Louis, of John and Anna Raubin, born September 11th, baptized September 11th, sponsors Joseph Traversy and Magdalene Carboulet.
- Schindler, Elizabeth, of Henry (P.) and Mary Catharine Schindler, born

- November 14th, 1779, baptized September 16th, sponsors Jacob and Catharine Weissenburger, at Pikesland [Pa.].
- Gans, Catharine, of Balthasar and Salome (P.) Gans, born February 26th, baptized September 16th, sponsors Peter Eimold and Elizabeth Rute, at Pikesland [Chester county, Pa.].
- Wider, Anna Eva, of Joseph and Margaret Wider, born August 24th, baptized September 25th, sponsors Nicholas and Anna Eva Jungfleisch, at Greenwich [Cumberland county, N. J.].
- Bachman, Joseph, of Martin and Anna Barbara Bachman, born June 14th, baptized September 28th, sponsors the priest and Anna Mary Menzebach, at Mount Hope, N. J.
- Robertson, Catharine, of Dominic and Mary Catharine Robertson, born June 8th, baptized October 1st, sponsors William and Catharine Mullen, at Longpond [N. J.].
- Strickland, William, of William and Amata Strickland, born May 4th, baptized October 2d, sponsors William and Catharine Mullen, at Ringwood [Passaic county, N. J.].
- McLaghlin, Andrew James, of Patrick and Mary McLaghlin, born November 20th, 1776, baptized October 4th, sponsor James Doyle, while traveling in New York.
- [A note by Father Farmer says that: "The following children and infants were baptized conditionally by me while near Fishkill, New York:"]
- Monty, John, of Francis and Josephine (Berjevin) Monty, baptized October 5th, sponsors Amatus Boiteau and Mary Louisa Taupié, near Fishkill [N. Y.].
- Monty, Louisa, same parents, baptized October 5th, sponsors Harduin Merlet and Josephine Couturié, *ibid.*
- Merlet, Adrian, of Harduin and Elizabeth (McKenly) Merlet, born August 31st, 1778, baptized October 5th, sponsors the priest and Amatus Marnay, *ibid.*
- Merlet, Mary Magdalene, same parents, born April 23d, 1780, baptized October 5th, sponsors Lawrence Olivie and Charlotte Guibord, *ibid.*
- Ferriole, Catharine, of Alexander and Mary (Mayotte) Ferriole, born February 5th, 1779, baptized October 6th, sponsors Louis Marnay and Mary Ferriole, *ibid.*
- Bouvet, Amatus, of Louis and Josephine (Gallerson) Bouvet, born December 24th, 1776, baptized October 6th, sponsors Louis Marnay and Mary Mayotte, *ibid.*
- La Fleur, Mary, of Joseph and Mary (Diligau) La Fleur, born —— 5th, 1780, baptized October 6th, sponsors Louis Marnay and Charlotte Chartier, *ibid.*
- Pollin, Peter, of Anthony and Theodista (Goddard) Pollin, born March 15th, 1778, baptized October 6th, the priest being sponsor, *ibid.*

- Pollin, Mary Angelica, same parents, born December 26th, 1780, baptized October 6th, sponsors John Goulé and Charlotte Chartier, *ibid.*
- Chartier, Charlotte, of Nicholas Constantine and Charlotte Chartier, born February 3d, 1779, baptized October 6th, sponsors Anthony Pollin and Mary Ferriole, *ibid.*
- Chartier, Genevieve, same parents, born August 8th, 1781, baptized October 6th, sponsors John Goulé and Genevieve Bouché, *ibid.*
- Ferriole, Louis Philip, of Alexander and Mary (Mayotte) Ferriole, born November 9th, 1780, baptized October 7th, sponsors Louis Philip Profanier and Mary Ferriole, *ibid.*
- Varley, Catharine, of Michael and Josephine (Raymond) Varley, born November 5th, 1780, baptized October 7th, sponsors Joseph Laurent and Mary Boileau, *ibid.*
- Guilmet, Mary Frances, of Francis and Mary Frances (Chandron) Guilmet, born April 16th, 1779, baptized October 7th, sponsors Peter Charland and Mary Robinet, *ibid.*
- May, William, of James and Magdalene May, born September 26th, baptized October 10th, sponsors William and Catharine Mullen, at Ringwood [N. J.].
- Zech, John Bernard, of Francis Anthony and Anna Catharine Zech, born September 19th, baptized October 14th, sponsors John and Anna Mary Grinter, at Mount Hope [N. J.].
- Sheal, John, of John and Anna Sheal, born August 20th, baptized October 14th, sponsors Peter Joseph and Mary Grips, *ibid.*
- Davenac, Elizabeth, of Joseph and Margaret Davenac, born October 15th, baptized October 21st, sponsors Joseph Honecker and Catharine Vanié.
- Haycock, Amos, of Daniel and Catharine Haycock, born April 26th, 1774, baptized October 11th, sponsor Hubert Marian, at Pompton [Passaic county, N. Y.].
- Haycock, Abigail, same parents, born April, 1779, baptized October 11th, sponsors John Aussum and Anna Elizabeth Wingart, *ibid.*
- Haycock, Elizabeth, same parents, born February, 1781, baptized October 11th, sponsor Elizabeth Aussum, *ibid.*
- Whole number of baptisms—one hundred and thirty-two.
- Whole number from January 1st, 1776, to October 21st, 1781—eight hundred and ninety-one.

"Sequentes ego Ferdinandus Farmer, Soc. Jesu Missionarius, interrogavi, eorumque mores consensu habito, solemniter per verba de presenti.



There is a similar statement at the beginning of the registers in the second volume, opening with the year 1789; but in it there is an interpolation that furnishes strong proof of

this register being an original record, and not merely a copy. The introduction in this instance reads thus:

"Sequentes ego Ferdinandus Farmer (Soc. Jesu, natus ad dissolutionem fidei), presbyter et missionarius, interrogavi, eorumque mutuo consensu habito, solemniter per verba de presenti matrimonio conjunxi.

FATHER FARMER'S

MARRIAGE REGISTER,

1758—1786.

PRESERVED AT ST. JOSEPH'S CHURCH, PHILAD'A.

[Copied from the original records, and translated and prepared for publication, by
FRANCIS T. FUREY, Corresponding Secretary of the AMERICAN CATHOLIC
HISTORICAL SOCIETY OF PHILADELPHIA.]

THE two precious volumes of Father Farmer's registers contain, besides the record of baptisms, that also of marriages throughout his extensive mission, during the entire term of his residence in Philadelphia, covering a period of twenty-eight years. This register is now made public for the first time. In his first volume he gives a separate list of marriages of Acadians; but these we have incorporated with the general list in regular chronological order. They may, however, for the most part, be easily distinguished; for in other cases in which French names occur, it is generally stated where the parties came from.

The lists in the first volume include all the marriages down to the close of the year 1768, and are introduced by the following statement:

"Sequentes ego Ferdinandus Farmer, Soc. Jesu Missionarius, interrogavi, eorumque mutuo consensu habito, solemniter per verba de presenti matrimonio conjunxi.

There is a similar statement at the beginning of the registers in the second volume, opening with the year 1769; but in it there is an interpolation that furnishes strong proof of

this register being an original record, and not merely a copy. The introduction in this instance reads thus:

"Sequentes ego Ferdinandus Farmer (Soc. Jesu, usque ad dissolutionem ejusdem), presbyter et missionarius, interrogavi, eorumque mutuo consensu habito, solemniter per verba de praesenti matrimonio conjunxi."

The words we have italicised are an interpolation: they were not written at the same time as the others. This conclusion flows naturally from their position above the line to which they belong, the place to insert them being indicated by a caret mark. The color of the ink, too, is slightly different from that of the words accompanying them, not being quite so black. Thus it is plain that they refer to an event happening after the registers were written; for, as the dissolution of the Society of Jesus did not take place until July, 1773, Father Farmer could not have alluded to it in January, 1769. The presumption of the registers being an original record is thus brought within the range of fact.

Father Farmer did not himself officiate in all the instances mentioned in the following pages; but the exceptions are always indicated by mentioning the names of the other priests who did, for instance, Fathers Harding and Geisler.

In the spelling of proper names the original has been faithfully followed in every instance. Thus variations of what is evidently the same name are accounted for.

When no place is mentioned the marriage is supposed to have been celebrated in Philadelphia. The insertion of (P.) after a name indicates that the person was a Protestant.

The following records are of incalculable service to the genealogist:

MARRIAGES FOR THE YEAR 1758.

Harakaum—Trostler: September 5th, in the Philadelphia chapel, Joseph Harakaum to Mary Magdalen Trostler, widow.

Dilier—Gras: September 25th, James Dilier to Helen Gras (P.).

Benoit—Charmel: October 3d, Hubert Benoit to Barbara Charmel.

Metzger—Kneuler: October 30th, John Metzger to Cecilia Kneuler.

MARRIAGES FOR THE YEAR 1759.

- Hoffman—Bieler: January 1st, John Hoffman to Christina Bieler (P.).
- Walliser—Schütz: Februay 5th, Michael Walliser to Anna Maria, daughter of John and Anna Schütz.
- Treitz—Reibold: February 6th, Peter Treitz to Margaret Reibold (P.), widow.
- Waas—Braun: April 17th, Sebastian Waas to Anna Maria Braun.
- Murphy—Arnold: May 2d, in Cuschenhopen chapel, Philip Murphy to Margaret, daughter of George and Catharine Arnold, after dispensation from publication of the banns; witnesses Paul Miller, Catharine Spengler and Gertrude Hegner, all of Philadelphia; the nuptial blessing was given afterwards at Mass.
- Halder—Veith: May 25th, in the Philadelphia chapel, Francis Joseph Halder, widower, from the New Jersey mission, to Anna Margaret, daughter of George and Christina Veith.
- Hueber—Bertle: October 3d, in Adam Geiger's house, in New Jersey, Michael, son of John James Hueber, of the same mission, to Hannah Bertle (P.).

MARRIAGES FOR THE YEAR 1760.

- Galater—Partié: January 10th, in the Philadelphia chapel, Michael Galater, widower, to Elizabeth Catharine Partié, widow.
- Thurnbach—Geiger: April 23d, in Adam Geiger's house, in New Jersey, Christian Thurnbach to Susanna Catharine, daughter of Matthew Geiger, both of the New Jersey mission; witnesses Adam Geiger and John Martin Halder, also of New Jersey.
- Sexton—Buch: February 14th, John Sexton to Catharine, daughter of Adam and Elizabeth Buch; after dispensation from the banns.
- Poth—Faust: May 26th, in the Philadelphia chapel, Adam Poth, widower, to Mary, widow of Herman Faust.
- Coleman—Deleany: June 11th, at Adam Geiger's, Edward Coleman to Ann Deleany, widow, both of the same mission.
- Graff—Walrich: July 14th, in the Philadelphia chapel, Anthony Graff to Barbara Walrich.
- Göck—Gras: July 15th, Adam Göck, widower, to Mary Gras.
- Newkom—Abl: August 24th, Henry Newkom to Anna Mary Abl.
- Magill—Ketz: October 2d, in Patrick Magill's house, John, son of the said Patrick and Margery Magill, to Catharine Ketz (P.), both from the neighborhood of the New Jersey mission; witnesses Adam Geiger and others.
- Haug—Friderich: November 25th, in the Philadelphia chapel, Anthony Haug to Mary Friderich; the nuptial blessing given at Mass.

MARRIAGES FOR THE YEAR 1761.

Babin—Vincent: January 7th, Charles Babin to Frances Vincent.

Guétry—Melançon: January 22d, Simon Yetry (Guétry) to Magdalen Melançon.

Reicher—Bimpl: January 26th, James Reicher to Margaret, widow of Balthasar Bimpl; witnesses Peter Weissenburger and Catharine Spengler; the banns had been published only twice.

Viel—Walter: January 27th, Rudolph Viel, a widower, to Susanna Walter; the third publication of the banns dispensed with for a good reason; witnesses to the marriage Paul Essling and Christopher Viel; the nuptial blessing given at Mass.

Feinauer—Willhelm: March 29th, Joseph Feinauer to Anna Mary Willhelm; witnesses Anthony Ottman and Catharine Spengler; the nuptial blessing given on April 13th following.

Ribau—Benoit: May 11th, Joseph Ribau to Margaret Benoit.

Schoch—Jacobi: May 14th, in Adam Geiger's house, the seat of the New Jersey mission, William Schoch (Luth.) to Catharine Jacobi; the banns had been published twice in Philadelphia, where the young man lived, it is presumed, and once in the New Jersey mission, to which the bride belonged; witnesses of the marriage John Adam Geiger, Francis Halder, and other Catholics of the same mission.

Le Blanc—Landry: June 10th, Charles Le Blanc to Anna Landry.

Daniel—Doiron: June 29th, Eastache Daniel to Margaret Doiron.

Birt—Selié: July 2d, Jonathan Birt, an English Protestant, to Mary Blanche Ebair, widow of N. Selié, an Acadian; witnesses (strangers) Joseph Wright and Elizabeth Townsen.

Sauerwald—Werl: September 1st, Michael Sauerwald to Margaret Werl; witnesses Paul Essling and Anna Angela Schwartzman; the nuptial blessing imparted afterwards at Mass.

Buttler—Arnold: October 4th, William Buttler to Catharine, widow of George Arnold, shoemaker; witnesses William Foster and Margaret, his wife, and Catharine Spangler.

Bimpel—Scheltle: October 5th, after dispensation from the banns, James (or Jacob) Bimpel to Mary, widow of Joseph Scheltle; witnesses George Haug and Catharine Spengler.

Viel—Weitinger: October 6th, Nicholas Viel to Sophia Weitinger; witnesses Charles Smith and Rudolph Viel; the nuptial blessing was afterwards given at Mass.

Diezy—Vincent: October 20th, Joseph Diezy, widower, to Mary Vincent, widow, both Acadians; witnesses Alexis Dibautau and Oliver Dibautau, also Acadians.

Blanchart—Le Blanc: October 20th, Oliver Francis Blanchart to Eu-

phrosine Le Blanc, widow, both Acadians; witnesses the same as last named.

Krafft—Zeit: November 1st, James (or Jacob) Krafft (P.), widower, to Anna Mary Zeit, widow; witnesses Adam Mayer, Christopher Viel and Catharine Haydin; one of the three publications of the banns had been forgotten.

Gliche—Landry: November 3d, Louis Gliche, a Canadian, to Magdalen Landry, an Acadian; witnesses Charles Le Blanc and John Baptist Sencere.

Arnold—Schmid: November 23d, Henry Arnold to Agnes Schmid; witnesses Lancelot Harrison, Michael Sauerwald and George Mertz; the nuptial blessing was given afterwards at Mass.

Doiron—Blanchart: November 25th, Paul Doiron to Mary Blanchart; witnesses Alexis Dibautau, Francis Blanchart and Joseph Labau.

MARRIAGES FOR THE YEAR 1762.

Walter—Erter: January 7th, John Walter, widower, to Elizabeth Erter; witnesses Paul Essling and Michael Sauerwald; the nuptial blessing was given afterwards at Mass

Ridiger—Vanié: January 12th, Matthew Anthony Ridiger, of Philadelphia, to Mary Vanié, of the New Jersey mission.

Kientz—Ridiger: at the same time and place, Andrew Kientz to Mary Eva Ridiger; witnesses at both marriages, Sebastian Vanié, John Ridiger and Joseph Kientz; the nuptial blessing was given afterwards at Mass.

Brian—Kohl: January 31st, Anthony Brian, a Frenchman, to Catharine Kohl (P.); witnesses Anthony Gabriel, Caspar Kriechler (P.), Catharine Willhelm (P.), and Catharine Kriechler (P.).

Buttler—Arnold: February 2d, Edmund Buttler to Barbara, daughter of George and Catharine Arnold; witnesses Philip Murphy and Catharine Spengler.

Dibotau—Le Blanc: February 17th, after dispensation from banns, Alexis Dibotau, widower, to Catharine Le Blanc, widow; witnesses Daniel Le Blanc, Paul Bourg and Joseph Dibotau.

Dibotau—O'Koin: April 19th, Joseph Dibotau, widower, to Mary Josepha O'Koin, widow; dispensation from publication of the banns had been obtained; witnesses to the marriage, Alexis Dibotau, Francis Savoy and John Douzar.

Landry—Le Prince: May 26th, Peter Landry, widower, to Magdalen Le Prince, widow of Peter O'Koin; witnesses Peter Landry, Jr., Oliver O'Koin and Joseph O'Koin.

Bifar—Kost: June 1st, Sebastian Bifar, widower, to Rosina, daughter of

Henry Kost; witnesses William Makey, Conrad Moch, a stranger, and Frederick Holtzhauser.

Glutié—Ebair: June 2d, Louis Glutié, a Canadian, to Magdalen Du-puis, widow of Anthony Ebair; witnesses John Baptist Sencere and Paul Le Blanc.

Caron—Dibotau: on the same day, Ignatius Caron, a Canadian, to Anna Maria, daughter of Oliver Dibotau; witnesses John Baptist Bijou, Joseph Diezy, Stephen Mayer and Eustache Favron.

Jäger—Spring: June 29th, Matthew Jäger to Mary Spring (P.); witnesses John Miller, Anthony Brehmen and Catharine Brehmen.

Böhm—Gruber: the same day and place, Joseph Böhm to Mary Catharine Gruber (P.); witnesses Stephen Foratch and Conrad Schneider.

Schwartzman—Miller: September 14th, Andrew Schwartzman to Charlotte Miller; witnesses Joseph Eck, Mark Hanecker and Barbara Steling; afterwards the nuptial blessing was given at Mass.

Kessler—Sigfrid: the same day and place, Andrew Kessler to Catharine Sigfrid; witnesses Michael Galater, Joseph Würth, and John Stauffer.

O'Koin—D'Aigle: October 9th, Oliver O'Koin, widower, to Margaret D'Aigle, widow; witnesses Alexander Rodohal, Oliver Dibotau and Peter Babin.

Würth—Steling: November 21st, Joseph Würth to Barbara Steling; witnesses John Gatringer, Catharine Spengler and Andrew Steling; the nuptial blessing was given at Mass on the 22d.

MARRIAGES FOR THE YEAR 1763.

Mayer—Hegner: January 4th, after dispensation from the banns, Joseph Meyer (P.) to Catharine, step-daughter of Peter Hegner; witnesses Peter Hegner and Tobias Rudolph.

Heitz—Rübl: January 6th, John Heits to Barbara, widow of George Rübl; witnesses Adam Meyer, Joseph Rübl and Catharine Meyer.

Krämer—Bub: January 11th, Henry Krämer to Catharine Bub; witnesses Francis Senner and Adam Meyer; the nuptial blessing was given afterwards at Mass.

Conrad—Geiger: January 11th, Nicholas Conrad to Elizabeth Geiger; witnesses Charles Conrad and George Conrad.

Le Blanc—Vincent: January 27th, Marin Le Blanc to Isabella Vincent, both Acadians; witnesses Charles Le Blanc and Joseph Vincent.

Bishau—Chiroir: February 3d, John Baptist Bishau to Anatolia, daughter of Peter Chiroir; witnesses Joseph Dibotau and Oliver O'Koin.

Raphael—Votremere: the same day and place, Joseph Raphael, a

- Frenchman, to Helena Votremere; witnesses Charles Moienau and Joseph Ribau.
- Babin—Linou: the same day and place, Simon Babin, widower, to Anastasia Le Blanc, widow of John Linou; witnesses Francis Savoy and Peter Babin.
- Le Blanc—Dendon: February 10th, Alexis, son of Charles Le Blanc, to Anna, daughter of Claude Dendon; witnesses Peter Savoy, Charles Le Blanc, Jr., and Joseph Diezy.
- Manio—Gallerm: the same day and place, Charles Manio, widower, to Pelagia, daughter of John Baptist Gallerm; witnesses Joseph Ribau, Zachary Babin and Joseph Raphael.
- Le Core—Dechamps: February 14th, René Le Core to Blanche, daughter of Joseph Dechamps; witnesses Halin d'Aigre and Joseph Ribaude; the nuptial blessing was given afterwards at Mass.
- Geiger—Hopkins: April 5th, Adam Geiger, widower, to Catharine Margaret Hopkins, widow; witnesses Adam Göck and George Laub.
- Miller—Krafft: the same day and place, by Father Robert Harding, John Miller (P.) to Mary Ann, widow of James (or Jacob) Krafft.
- Gallerm: April 11th, Lawrence ——— to Mary Josepha, widow of N. Gallerm.
- Mayer—Lechler: May 16th, John Mayer, widower, to Elizabeth, daughter of George Ernest Lechler; witnesses George Mertz and Anthony Lechler; the nuptial blessing given later at Mass.
- Bucher—Becker: May 23d, John Bucher to Anna Catharine Becker; witnesses Francis Senner, Joseph Böhm and Christian Bub; the nuptial blessing was given at Mass on the 26th.
- Schütz—Eglis: June 20th, John Schütz to Mary Eva Eglis; witnesses Michael Walliser, Christian Schütz and Valentine Korn.
- Hauff—Amsperger: June 27th, Valentine Hauff to Magdalena Amsperger; witnesses John Schütz and Paul Bishoff.
- Bodar—Kost: August 7th, Anthony Bodar, an Acadain, to Barbara Kost; witnesses Firmian Bodoin and Stephen Swerber.
- Jocobi—Bischoff: August 17th, in New Jersey, Philip Jacobi to Margaret Bischoff (P.); witnesses Catharine Schoch and Barbara Kneul.
- Nagel—Sier: August 28th, George Nagel to Anna Mary Sier; witnesses Firmian Bodoin and George Mertz.
- Seitz—Schreiner: August 29th, George Seitz to Eva Schreiner; witnesses Francis Wolf and Anselm Schreiner.
- Ridiger—Schmid: October 10th, John Ridiger to Anna Angela Schmid; witnesses Matthew Anthony Ridiger and Andrew Kientz.
- Siffert—Schütz: November 9th, Joseph Siffert to Catharine Schütz; no witnesses but the priest.

MARRIAGES FOR THE YEAR 1764.

Vincent—Babin: February 28th, Peter Vincent to Mary Magdalen, daughter of Baptiste Babin; witnesses John Baptist Sincere, Joseph Vincent and Paul Blanchart.

Leckner—Darms: March 25th, Mathias Leckner to Barbara Darms; witnesses Francis Moltz, James Ryan and Barbara Kneul.

Schütz—Schorp, April 24th, Christian Schütz to Elizabeth Schorp; witnesses Michael Walliser, John Schütz and Andrew Schwartzman.

Kneul—Umes: April 30th, Balthasar Kneul to Christina Elizabeth Umes; witnesses George Ernest Lechler, John Lederman and John Feltz.

Doiron—Bourg: May 17th, Paul Doiron, widower, to Mary Bourg, both Acadains; witnesses Paul Bourg, the bride's father, Oliver Dibotau and Oliver Dibotau, Jr.

Halder—Feinshman: June 14th, by Father Robert Harding, after dispensation from banns, Martin Halder to Catharine Feinshman.

Häffner—Hauck: June 21st, by the same, John Häffner to Eva Hauck.

Veit—Hauck: the same day and place, by the same, Christian Veit to Barbara Hauck.

Ruffener—Kuhn: July 1st, at Cuschenhopen, Christian Ruffener to Ottilia Kuhn, both of that vicinity, opposite the church; subsequently the nuptial blessing was given at Mass.

Dibotau—Boirié: July 19th, Charles Dibotau, widower, to Magdalen Doiron, widow of Joseph Boirié; witnesses Oliver Dibotau, Paul Doiron and John Boirié.

Walter—Dihin: July 22d, Francis Walter to Catharine Dihin; witnesses Anthony Graff and John Sauerwald; the nuptial blessing was given at Mass on the 23d.

Duliere—Godot: July 23d, Peter Duliere, widower, to Clara Boudrot, widow of Joseph Godot; witnesses Oliver Dibotau, John Boirié and Joseph Boudrot.

Sauerwald—Wegfort: October 2d, John Sauerwald to Magdalen Wegfort; witnesses Michael Sauerwald, Mark Wegfort, the bride's father, and Christian Bub.

Cire—Vincent: October 24th, Francis Cire to Anna, daughter of Peter and Genevieve Vincent; witnesses John Boirié, Joseph Boudrot and Peter Vincent.

Blanchard—Dibotau: October 25th, Paul Blanchard to Cecilia, daughter of Charles and Anna Dibotau; witnesses Oliver Blanchard, John Poirié and Peter Vincent.

MARRIAGES FOR THE YEAR 1765.

Gerard—Henrich: January 7th, Matthias Gerard to Sophia, widow of Nicholas Henrich; witnesses John Orth, John Henrich and George Lechler.

Heiser—Welsch: January 8th, after dispensation from the banns, John Heiser to Agnes Welsch, widow; witnesses George Nagel, Charles Ewald and John Truckenmiller.

Boyd—Davadge: April 8th, Patrick Boyd to Ann Davadge.

Späth—Sun: April 14th, John Späth to Margaret Sun.

Ridiger—Vainé: April 15th, John Ridiger, widower, to Margaret, daughter of Sebastian and Margaret Vainé; witnesses Matthew Ridiger and the bride's father.

Wider—Gril: April 28th, at Ringwood, Joseph Wider to Margaret, daughter of Francis and Anna Emily Gril; subsequently the nuptial blessing was given at Mass.

Caspar—Halder: May 8th, in Adam Geiger's house, Lawrence Caspar to Margaret, daughter of John Martin and N. Halder; witnesses the bride's father and sister, Adam Geiger and others; the nuptial blessing was given afterwards at Mass.

Kneul—Berk: May 22d, George Kneul to Catharine Berk, *alias* Frau-enfelder; witnesses John Feltz and Balthasar Kneul.

Grünewald—Schmid: June 18th, in Philip Schmid's house, John Grünewald to Barbara, daughter of Philip Schmid; witnesses the bride's father and brothers, also Henry Fredder and others.

Jacobs—Schmid: July 28th, William Jacobs (P.) to Catharine Schmid; witnesses Christian Schütz and his wife, Mary Elizabeth.

Korn—Weber: August 20th, Caspar, son of Valentine and Barbara Korn, to Anna Mary, daughter of Stephen and Anna Mary Weber; witnesses the bridegroom's father, William Miller and Christain Fidler.

Sullivan—Sly: November 11th, at Ringwood, Denis Sullivan to Catharine Sly.

Forage—Wahl: November 18th, Stephen Forage to Anna Mary Wahl.

Magill—Grimes: November 27th, in Adam Geiger's house, Peter Magill to Barbara Grimes; witnesses James (or Jacob) Magill, his wife, and others.

O'Koin—Blanchart: December 26th, Simon O'Koin, widower, to Cecilia Dibotau, widow of Paul Blanchart, an Acadian; witnesses Charles Dibotau, Oliver Dibotau and John Poirié.

Stephan—Christman : January 10th, by Father Robert Harding, Mathias Stephan to Catherine Stephan.

Lynch—Prelong : February 1st, John Lynch to Elizabeth Prelong.

Treim—Gott : February 1st, John Treim to Anna Gott.

Haus—Kohler : February 1st, John Haus to Barbara Kohler.

MARRIAGES FOR THE YEAR 1766.

Kientz—Lochbaum: February 11th, Andrew Kientz, widower, to Eva Clara Lochbaum; witnesses Christian Bub, Lawrence Göck and Joseph Kientz.

Collins—Eck: March 4th, in James Eck's house, John Collins to Isabella, daughter of the aforesaid James Eck and his wife, Anna.

Escher—Sigfrid: March 31st, John Conrad Escher to Mary Felicia Sigfrid.

Stolls—Dewetter: April 6th, Charles Stolls to Margaret, daughter of John and Anna Mary Dewetter; witnesses the bride's father, etc.

Labauve—Broc: April 7th, Joseph Labauve, widower, to Margaret Le Vache, widow of Simon Broc, Acadians; witnesses John Poiré and Paul Bourg.

Finey—Miller: April 10th, John Finey to Mary Miller (Otilia Freymiller).

Welsch—Kauffman: April 21st, at Ringwood, Conrad Welsch to Elizabeth Kauffman; subsequently the nuptial blessing was given at Mass.

Gotrau—Bourg: May 12th, John, son of Charles and Mary (Le Blanc) Gotrau, to Anna, daughter of Paul and Judith (Ebair) Bourg; witnesses Daniel Le Blanc, John Poiriet and James Lecomte.

Depuis—Dibotau: September 16th, Peter, son of Germain and Angelica (Le Blanc) Depuis, to Agatha, daughter of Basil and Anna (Le Prince) Dibotau; witnesses Jacques Lecomte, Bruno Trahan and Paul Bourg.

Haug—Arnold: July 22d, John Haug to Catharine Arnold; witnesses George Haug and George Mayer.

Maistertsheim—Galathar: August 17th, Emanuel Maistertsheim, widower, to Catharine Galathar; witnesses Valentine Hauff, Henry Orich and George Weber.

Dunn—Wigmor: September 16th, after dispensation from the banns, William Dunn to Bridget Wigmor.

Senner—Hardin: November 11th, after dispensation, Francis Senner, widower, to Mary Hardin; witnesses John Gatringer and Christian Bub.

Madden—Lynch: December 24th, John Madden to Elizabeth Lynch.

MARRIAGES FOR THE YEAR 1767.

Macarty—Kohl: January 20th, at Haycock, Nicholas, son of Edward and Catharine Macarty, to Albertina, daughter of George and Barbara Kohl; witnesses Joseph Kohl, Anna Macarty, widow, and several others; subsequently the nuptial blessing was given at Mass.

- Stephan—Christman : January 19th, by Father Robert Harding, Mathias Stephan to Catharine Christman.
- Lynch—Prefontain : February 1st, John Lynch to Elizabeth Prefontain.
- Treim—Götz : February 8th, James Treim to Elizabeth Götz, a widow.
- Henessy—Boulter : March 1st, after dispensation, John Henessy to Mary Boulter.
- Fruhwirth—Griesmayer : March 2d, John George Fruhwirth to Mary Catharine Griesmayer; witnesses Adam Geiger and Christian Benner; the nuptial blessing was given subsequently at Mass.
- Trahan—Ebair : the same day and place, Bruno Trahan, widower, to Catharine Josepha Ebair, widow; witnesses Simon O'Koin and Peter Savoy.
- Eck—Schmid : March 3d, James (or Jacob) Eck, widower, to Elizabeth Schmid; witnesses Anna Angela Schwartzman and Barbara Schmid.
- Swerber—Veit : April 26th, William Swerber, widower, to Ottilia, widow of Henry Veit; witnesses Stephen Swerber and Firmian Bodoin.
- Göck—Geiger : April 28th, in Adam Geiger's house, in New Jersey, Lawrence, son of Adam and N. Göck, to Christina, daughter of Adam and Agnes Geiger; witnesses Henry Geiger, Simon Geiger and David Göck; subsequently the nuptial blessing was given at Mass.
- Jungfleisch—Welcker : June 18th, at Ringwood, Nicholas Jungfleisch to Mary Eva, daughter of Peter and Mary Barbara Welcker; witnesses Peter Welcker, Joseph Wingart and others; the nuptial blessing was given subsequently at Mass.
- Seeholtzer—Morlo : June 19th, *ibid.*, Martin Seeholtzer to Susanna Morlo; witnesses Nicholas Stalter, John Mayer and others; subsequently the nuptial blessing was given at Mass.
- Ohms—Essling : July 2d, Emanuel Ohms to Magdalen, daughter of George and Magdalen Essling; witnesses Rudolph Essling and John Willhelm; subsequently the nuptial blessing was given at Mass.
- Benner—Reichman : July 14th, after two publications of the banns (one having been forgotten), Martin, son of Mathias and Johanna Benner, to Anna Christina, daughter of John and Anna Mary Reichman; witnesses John Willhelm and Christian Bub.
- Gräs—Bartram : August 20th, John George Gräs, widower, to Elizabeth Bartram, widow; witnesses Michael Bremich and John Feltz.
- McMahan—Dedy : September 20th, at Pikesland, Barnabas McMahan to Johanna Dedy; witnesses Patrick McFall and Daniel Dagherty.
- Otto—Whitehead : October 25th, after dispensation, James (or Jacob) Otto to Mary Whitehead, widow; witnesses Charles Schmid and Adam Göck.

Hirt—Eberl: November 8th, Francis Joseph Hirt, widower, to Mary Barbara Eberl, widow.

Bremigeon—Bryan: November 24th, William Bremigeon to Catharine Bryan.

MARRIAGES FOR THE YEAR 1768.

Huber—Röttler: January 26th, John Huber to Mary Elizabeth Röttler; the banns were published later.

Coffee—Haug: February 2d, George Coffee to Catharine Haug; witnesses John Heffner and William Nunan.

Griffin—Sohl: February 21st, James Griffin to Elizabeth, daughter of Francis and Apollonia Sohl; witnesses Thomas Griffin, Bartholomew Tool and Frederick Scheimer.

Griffin—Grogan: the same time and place, Thomas Griffin to Johanna Grogan; the banns to be published after Easter.

Springer—Koch: April 26th, Joseph Springer to Magdalen Koch (Bronner); witnesses John Aronts and John Willhelm; the blessing given later at Mass.

McCanna—Cane: May 29th, at Pikesland, John McCanna to Sara Cane; witnesses the bride's mother, Eleanor Cane and others.

Kehl—Beck: June 28th, Sebastian Kehl to Catharine Beck (P.); witnesses John Benner, James (or Jacob) Schäffer and George Zeis.

Häffner—Lechler: July 5th, Peter, son of George and Catharine Häffner, to Eva, daughter of George Ernest and Mary Magdalen Lechler.

Lechler—Faust: the same time and place, Henry, son of the same George and Mary Magdalen Lechler, to Catharine, daughter of John and Catharine Faust; witnesses Charles Schmid, James (or Jacob) Klein and Andrew Gerstenberger.

Hedings—Scherhammer: July 15th, John Hedings to Mary Magdalen Scherhammer; witnesses George Ernest Lechler, James (or Jacob) Klein and Anthony Graff.

Lariol—Cire: October 12th, John Lariol, a Frenchman, to Anna Vincent, widow of Francis Cire; witnesses Peter Vincent and Eustache Daniel.

Cobole—Welcker: October 24th, at Charlottenburg, Daniel Cobole to Mary Ann, daughter of Peter and Mary Barbara Welcker; witnesses Martin Bachman, Christian Butz and Nicholas Jungfleisch; the nuptial blessing was given subsequently at Mass.

May—Heuser: October 26th, at Ringwood, John May, widower, to Elizabeth Heuser (P.), widow; witnesses James (or Jacob) Walter and John Mayer.

Engelhart—Hayl: November 3d, Andrew Engelhart, widower, to

Catharine Hayl, widow; witnesses Adam Poth and Bartholomew Becker.

Champin—Benoit: the same day and place, Stephen Champin, a Frenchman, to Mary Benoit, an Acadian; witnesses Peter Savoy and Joseph Ribau.

Kauffman—Buttler: November 22d, after dispensation, Joseph Kauffman, widower, to Barbara, widow of Edward Buttler; witnesses John Gattringer and Denis Dagherty.

Welte—Schnitzer: November 27th, Bernard Welte to Mary Schnitzer (P.); witnesses Christian Schneider and Michael Sauerwald.

MARRIAGES FOR THE YEAR 1769.

Hayle—Bodov'n: January 8th, Caspar Hayle to Elizabeth, widow of Jeremiah Bodovin; witnesses Jacob Klein, Anthony Graff and Andrew Schwartzman.

Probst—Berner: February 16th, after dispensation from the banns, Henry Probst, widower, to Mary Barbara Berner (P.), widow; witnesses Paul Kofer and Nicholas Wochman.

Hauff—Schab: August 13th, Michael Hauff, widower, to Mary Magdalene Schab, widow; witnesses Henry Probst, Nicholas Wochman and others.

Theusen—Probst: August 21st, by Rev. Luke Geisler, John Theusen to Elizabeth Probst; witnesses, Henry Probst, Nicholas Wochman, and Paul Coper; the nuptial blessing was given subsequently at Mass.

Bray—Cotter: September 14th, without publication of banns, John Bray to Judith Cotter.

Ryan—Arnold: September 22d, without publication of banns, Denis Ryan to Agnes, widow of Henry Arnold.

Newnan [Noonan?]—McGuire: October 3d, in Thomas McGuire's house, after dispensation from banns, William Newnan, widower, to Eleanor, daughter of Thomas and Margaret McGuire; witnesses Patrick Travers and the bride's parents and sister; the nuptial blessing given subsequently at Mass.

Coneley—Quinup: October 8th, Thomas Coneley to Mary Quinup.

Polumbo—Ogle: October 12th, after dispensation from banns, Gaspar Polumbo to Susan Ogle.

McCann—Bell: December 2d, after dispensation, Gabriel McCann to Mary Bell.

Landry—Le Blanc: December 27th, Anthony, son of Peter and Josepha (Le Blanc) Landry, to Barbara, daughter of Daniel and Margaret Le Blanc, Acadians; witnesses Daniel Le Blanc and Peter Savoy.

MARRIAGES FOR THE YEAR 1770.

Hahn—Durstroff: February 13th, Joseph Hahn, widower, to Christina Durstroff, widow; witnesses Christopher Tscharté and Sebastian Kehl.

Honecker—Lechler: April 21st, after dispensation from banns, Mark Honecker, widower, to Christina, daughter of George Ernest and Mary Magdalen Lechler; witnesses the bride's father and Anthony Groff.

Lechler—Honecker: April 22d, Anthony, son of George Ernest and Mary Magdalen Lechler, to Catharine, daughter of Mark and Anna Honecker; witnesses Mark Honecker and Anthony Groff.

Wibirau—Glaser: May 27th, Martin Wibirau, widower, to Regina Glaser; witnesses John Wagner and Sebastian Seibert.

Bremich—Jung: May 29th, Mathias, son of Michael and Walburga Bremich, to Margaret Elizabeth, daughter of John and Catharine Jung (Prs.); witnesses John Sauerwald and John Häffner.

Kamber—Schwerber: July 9th, Valentine Kamber to Ottilia, widow of William Schwerber; witnesses Christopher Viel and Francis Senner.

Faran—Kohl: September 22d, Thomas Faran to Mary Dorothy Kohl; witness John Kohl.

Schultz—Kneul: September 23d, after dispensation from banns, Christopher Schultz, widower, to Barbara Kneul; witnesses Mathias Miller and Adam Meyer.

Hanley—Kagan: the same day and place, Thomas Hanley to Rachel Kagan; witnesses John Cornéli and Rebecca, his wife.

L'Hercule—Douzet: October 18th, Francis, son of Francis Lecueil (L'Her-cule) and Margaret Gouchy (Gouzy), his wife, to Pelagia, daughter of Claude and Margaret (Pelrin) Douzet; witnesses Peter Savoy and Peter Vincent.

Robert—Williams: November 4th, Joseph Robert to Anna Williams; witnesses Margaret Lucar, Margaret Nehil and Daniel Ghillan.

More—Freind: the same day and place, David More to Eva, daughter of Stephen and Salome Freind; witnesses the bride's father, Thomas McCulloch and Catharine Miller.

Dorff—Holtzhauser: November 8th, after dispensation from the banns, William Dorff, widower, to Christiana Holtzhauser (P.), widow; wit-nesses Francis Senner and Philip Shilling.

Elli—Welker: June 2d, at Ringwood, John Henry Elli to Anna Elisabeth, daughter of Gotlieb and Mary Magdalen Welker; witnesses Thomas Kauffman and John James Welker.

Mayer—Demuth: June 29th, after publication of the banns in New Jersey,

Joseph Mayer, widower, to Jane Bensh; witnesses Johanna Morris and John Stein.

Kitzinger—Vanič: MARRIAGES FOR THE YEAR 1771. daughter of Sebastian and Margaret Vanič; witnesses Sebastian Vanič and

Schnaller—Kaumann: January 6th, Nicholas Schnaller to Anna Mary Kaumann; witnesses Francis Abt and Henry Orich.

Jung—Stephan: April 7th, Francis Jung to Catharine, widow of Mathias Stephan; witnesses Anthony Blum, John Wagner and Mary Elizabeth Christman.

Stauter—Miller: June 24th, John Stauter, widower, to Helena Miller; witnesses John Miller and Christopher Schultz.

Göck—Leipart: July 9th, Mathias Göck to Charlotte Leipart; witnesses Adam Göck and Andrew Leipart.

Savoy—Lerquieul: July 31st, Peter Savoy, widower, to Mary, daughter of Francis and Margaret (Gouché) Lerquieul [L'Hercule]; witnesses Peter Vincent and Peter O'Koin.

Stiller—Lik: November 26th, John Stiller to Mary Lik; witnesses Nicholas Viel, Gabriel Macan and John Lipp.

Renger—Bald: September 10th, Bernhard Renger to Elizabeth Bald; witnesses John Kessler, Catharine Jacius and Charlotte Jaeger.

Welsh—Kennedy: September 10th, after dispensation, John Welsh to Catharine Kennedy, widow; witnesses Thomas Badge and Timothy Carroll.

MARRIAGES FOR THE YEAR 1772.

Wurtzer—Bremich: January 1st, John George Wurtzer to Mary Eva Bremich; witnesses Matthew Bremich and Anthony Bremich.

Coil—Maddin: January 19th, after dispensation from banns, John Coil to Ann Maddin; witnesses Hugh Kearney, Thomas Fleming, Mary Fleming and Mary Maddin.

Viel—Bifar: April 29th, after dispensation, Paul, son of Rudolph and Magdalen Viel, to Mary, daughter of Sebastian and Barbara Bifar; witness Rudolph Viel.

Chesson—Brown: May 11th, after dispensation, Thomas Chesson to Lucy Brown, widow; witnesses James Galagher and Ann Ball.

Horn—Honegger: May 21st, after dispensation, Henry Horn to Justina, widow of Mark Honegger; witnesses George Ernest Lechler and Christian Hauck.

Wingart—Marian: May 28th, at Charlottenburg, Joseph Wingart to Anna Elizabeth, daughter of Hubert and Anna Julianna Marian; witnesses Nicholas Jungfleisch and Jacob Demuth.

Ells—Welker: June 2d, at Ringwood, John Henry Ells to Anna Elizabeth, daughter of Gottlieb and Mary Magdalen Welker; witnesses Thomas Kauffman and John James Welker.

Mayer—Bensh: June 29th, after publication of the banns in New Jersey,

- Joseph Mayer, widower, to Jane Bensh ; witnesses Johanna Morris and John Steling.
- Kitzinger—Vanié : July 12th, George Philip Kitzinger to Judith, daughter of Sebastian and Margaret Vanié ; witnesses Sebastian Vanié and John Ridiger.
- Gruber—Feltz : July 26th, Anthony Gruber, widower, to Mary Margaret, widow of John Feltz ; witnesses Joseph Rübel and Christopher Schultz.
- Noble—Roenun [Ronayne?] : August 5th, after dispensation, Edward Noble to Mary Roenun ; witnesses Mary Macan and Margaret Bennet.
- Regimenter—Mayer : August 23d, Peter Regimenter to Mary Magdalen, daughter of Adam and Catharine Mayer ; witnesses Peter Eck, John Lipp and John Steling.
- Dreux—Bijau : September 3d, Augustin Dreux to Margaret Bijau ; witnesses Louis Guerin and George Bauman.
- Lipp—Laub : September 12th, John Lipp to Philippina Laub ; witnesses Nicholas Essling and Charles Viel.
- Reniger—Bald : September 15th, Reinhart Reniger to Elizabeth Bald ; witnesses John Kessler, Catharine Jackus and Charlotte Theusen.
- Welsh—Kenedy : September 19th, after dispensation, John Welsh to Catharine Kenedy, widow ; witnesses Thomas Badge and Timothy Carroll.
- Martin—Klein : September 24th, after dispensation, Anthony Martin, widower, to Anna, daughter of James and Elizabeth Klein ; witnesses the bride's father and Anthony Graff.
- De La Beaume—David : the same day and place, John Joseph De La Beaume, a young Frenchman, to Anne David, an Acadian maiden ; witnesses Joseph Ribau, John La Riole and Margaret Le Blanc.
- Boudrot—Blanchart : October 10th, Michael Boudrot to Anne Blanchart, both Acadians ; witnesses Peter Blanchart and John Steling.

MARRIAGES FOR THE YEAR 1773.

- Rauch—Demich : January 3d, Martin Rauch, widower, to Anna Catharine Demich ; witnesses George Ernest Lechler and Henry Schneider.
- Ott—Reutter : January 18th, James Ott to Apollonia Reutter ; witness Margaret Späth.
- Doyle—Clansey : January 22d, after dispensation, Patterson Doyle to Susan, daughter of David and Margaret Clansey ; witnesses William Craig, Patrick Jackson and Margaret Vealun [Whelan ?].

Greswold—Fletcher : February 1st, after dispensation, Joseph Greswold to Mary Fletcher; witnesses Alfred Clifton and Isaac Laud; nuptial blessing given afterwards at Mass.

Burns—Archdeacon : March 9th, Archibald Burns to Jane Archdeacon.

Bremich—Vealan [Whelan?] : April 13th, Leonard, son of Michael and Walburga Bremich, to Margaret, daughter of _____ and Johanna Vealan; witnesses John Fagan and John Arthur O'Neil.

Pola—Studd : the same day and place, after dispensation, Peter Pola to Anna Studd; witness Henry Herberg.

May—Waibl : May 21st, at Longpond Ironworks, after dispensation, James May to Magdalene Waibl; witnesses the bridegroom's father and the bride's mother; subsequently the nuptial blessing was given at Mass.

O'Neil—Goff: June 17th, after dispensation, Arthur John O'Neil, widower, to Margaret Goff.

Gillan—O'Haughon [Hagan or Hogan?]: July 8th, after dispensation, Daniel Gillan to Catharine O'Haughon, widow, witnesses Patrick Loughan and Margaret Lee.

O'Connely—Reily : July 22d, Brian O'Connely, widower, to Margaret Reily, widow; witnesses Christopher O'Brian and Mary Colton.

Bastian—Krumholtz : July 27th, John William Bastian, widower, to Mary Magdalene, daughter of Charles and Catharine Krumholtz; witnesses Charles Krumholtz, Nicholas Kappel and Francis Senner.

Logan—Talbert: July 30th, after dispensation, John Logan to Ann Talbert, widow; witnesses Andrew Sanford and Mary Shannon.

Dougherty—Matson : September 6th, by Rev. Luke Geissler, Philip Dougherty to Hannah Matson; witnesses Adam Meyer and Anthony Schneider.

Klemm—Haag : September 12th, John Klemm to Anna Mary, daughter of Joseph and Ursula Haag; witnesses Christopher Viel and Catharine, his wife.

Murrey—Egan : September 15th, Patrick Murrey, widower, to Catharine Egan; witnesses William Clover and George Macum.

Cavenagh—Hartman ; October 5th, Edmund Cavenagh to Elizabeth Hartman: witnesses James Welsh and John Furlong.

More—Conner: October 25th, at Ringwood, Richard More to Martha Conner; witnesses Edmund Welsh and others.

Kreiss—Kientz: November 21st, Martin Kreiss to Catharine Kientz; witnesses Philip James Michel and John Hardy.

Dealy—Christ: November 22d, Daniel Dealy to Elizabeth Christ; witnesses James Brown and Ann Rebecca Bready.

Zängerte—Christman: November 23d, Ignatius Zängerte to Elizabeth Christman, widow; witnesses Caspar Geyer, Christopher Ott and George Ernest Lechler.

Telez—Welsh : November 24th, after dispensation, John Telez to Margaret Welsh, widow ; witness Dominick Joyce.

Castela—Swaine : December 3d, after dispensation, Richard Castela to Alice Swaine ; witnesses ——— Kelly, Lawrence Cook's wife, and others.

Ohlmar—Swerez : December 27th, Frederick Ohlmar (P.), widower, to Catharine Swerez, widow ; witnesses William Willmar and Nicholas Capple.

MARRIAGES FOR THE YEAR 1774.

Herman—Schuman : January 2d, Francis Louis Herman to Catharine, widow of Henry Schuman ; witnesses John Martin Holder, Gabriel Herman and Elizabeth Holder.

Tobin—Richman : January 9th, John Tobin to Margaret Richman ; witnesses George Brown, Martin Benner and Elizabeth Benner.

Connor—Cottringer : the same day and place, after dispensation, Michael Connor to Mary, daughter of John and Catharine Cottringer ; witnesses Thomas FitzSimons and Catharine, his wife, and the bride's father.

FitzPatrick—Lee : February 12th, after dispensation, Daniel FitzPatrick to Catharine Lee ; witnesses Lawrence Dugan and Amelia Price.

Call—Pfältzer : April 26th, at Ringwood, John Nicholas Call to Ann Mary Pfältzer ; witnesses John James May and John Anthony May ; the nuptial blessing was given later at Mass.

Cobole—Walter : April 28th, at Longpond, Bartholomew Cobole to Mary Ann Walter ; witnesses John Cobole and Daniel Cobole ; the nuptial blessing was given afterwards at Mass.

Abt—Uder : June 2d, Henry, son of Francis and Julianna Abt, to Mary Elizabeth Uder (P.) ; witnesses Caspar Schiessler and George Brunner.

McClone—Brown : June 18th, after dispensation, Andrew McClone, widower, to Margaret Brown ; witnesses John Dugan, Moses Boosee and Anthony Groff.

Francis—Casey : June 28th, after dispensation, Robert Francis, widower, to Margaret Casey, widow ; witnesses Catharine Field and Margaret Bourg.

Groghan—Mallaby : July 6th, after dispensation, Denis Groghan to Margaret Mallaby ; witnesses ——— Flin and Elizabeth Pierce.

Wallace—O'Neal : July 13th, after dispensation, John Wallace to Ann O'Neal, who said they had been brought up Catholics ; witnesses Patrick Butler and Sarah Barr.

Netzelnoder—Kientz: July 17th, Michael Netzelnoder, widower, to Catharine, widow of Michael Kientz; witnesses John Kientz, Joseph Rubel and Anna Mary, his wife.

Schütz—Folk: after dispensation, at Pilesgrove, Salem county, Joseph Schütz to Lobisa Folk; witnesses Henry Geiger, Mary Geiger and others.

Gallagher—Brannin: August 4th, after dispensation, Michael Gallagher to Mary Brannin (Brennan); witnesses Patrick Logan, Christopher Schultz and Barbara Schultz.

Potier—Schäffer: August 9th, Louis Potier to Catharine Schäffer; witnesses Christopher Schläuch, Alfred Clifton and Mary Hogan.

Weiler—Ridiger: October 2d, Francis Weiler, widower, to Mary Ann, widow of Matthew Anthony Ridiger; witnesses Martin Greiss and Philip Kitzinger.

Berg—Miller: October 3d, Ernest Berg to Elizabeth Miller; witnesses John Schäffer, Joseph Hahn and George Freind.

McGary—Lewis: the same day and place, John McGary to Isabella Lewis (P.), widow; witnesses Bartholomew Bailey and Eunice, his wife.

Swiney—Watts: October 18th, near Ringwood, Bergen county, New Jersey, after dispensation, John Swiney to Johanna Watts; witnesses John Club and Richard Lemasney.

Robertson—Mentzenbach: October 20th, at Charlottenburg, New Jersey, Dominick Robertson to Mary Catharine, daughter of Nicholas and Helena Mentzenbach; witnesses Humphrey Booth and Peter Welker; the nuptial blessing was given afterwards at Mass.

Welsh—Brown: the same day and place, Thomas Welsh to Catharine Brown; witnesses Hugh Quig and William Graty.

Bender—Parmer: the same day and place, Mathias Bender to Abigail Parmer; witnesses the bride's parents.

Dirk—Alleton: October 24th, at Mount Hope, New Jersey, after dispensation, John Dirk to Hannah Alleton; witnesses Anthony Schumers, Peter Welker and Anna Catharine Zech.

Smith—Keil: November 8th, Nicholas Smith to Eva, daughter of Henry and Barbara Keil; witnesses George Haas and Adam Bremich.

O'Neil—Campbel: November 18th, after dispensation, Henry O'Neil to Ann, widow of Philip Campbel; witnesses Arthur John O'Neil, Joseph Hunter and Hugh Fargurson.

McMahon—Calahan: November 24th, after dispensation, Bernard McMahon to Ann Calahan, widow; witnesses Andrew Minahan, Ann Kelly and Ann Minahan.

Buckley—Campbel: December 20th, after dispensation, James Buckley to Mary Campbel, widow; witnesses Archibald Burns and John Burns.

MARRIAGES FOR THE YEAR 1775.

Connor—Deany: January 1st, William Conner, widower, to Sarah Deany; witnesses James Sullivan, John Nagle, and Alice, his wife.

Bryer—Buch: January 2d, Emmanuel Bryer to Charlotte Buch; witnesses Christopher Schultz and Emanuel Hohms.

McDaniel—Matson: January 24th, after dispensation, Edmund McDaniel to Mary Matson; witnesses James Matson and Michael Ryan.

Rümmel—Treiber: January 31st, George Rümmel to Anna Barbara Treiber; witnesses John Hirt and John Westermayer.

Clark—Butler: the same day and place, after dispensation, Michael Clark, widower, to Mary Butler; witnesses James Byrne and Patrick Byrne.

Lipp—Sigfrid: March 23d, after dispensation, John Lipp, widower, to Mary, daughter of Andrew and Catharine Sigfrid; witnesses Andrew Kessler and Catharine Spengler.

Spängler (Laub)—Schöner: April 17th, after dispensation, George Spängler, *alias* Laub, to Mary Schöner; witnesses Catharine Spängler, Joseph Kauffman and Anthony Graff.

Hoffman—Killmann: April 24th, Adam, son of Sebastian and Cunegunda Hoffman, to Anna Margaret Killman; witnesses the bridegroom's father, George Freind and Nicholas Schmid; nuptial blessing given subsequently at Mass.

Robert (Raubin)—Lariole: May 3d, after dispensation, John Robert (Raubin) to Anna Vincent, widow of John Lariole; witnesses Peter Vincent, Peter Porié and Dorothy Caput.

May—Waibl: May 28th, at Longpond, Bergen county, John Anthony May to Margaret Waibl; witnesses John May, John James May and Susanna Waibl; the nuptial blessing given afterwards at Mass.

Nunck—Birkenbine: June 11th, Henry Nunck to Mary Birkenbinc; witnesses Michael Netzelnoder and Catharine, his wife.

Pahl—Martin: July 2d, after dispensation, Lawrence Pahl to Anna Klein, widow of Anthony Martin; witnesses Jacob Klein and George Ernest Lechler.

Sullivan—Casey: July 3d, after dispensation, Jeremiah Sullivan to Catharine, widow of Denis Casey; witnesses Alfred Clifton and Catharine Shaw.

Lester—Weaver: July 23d, after dispensation, Daniel Lester to Catharine, daughter of Conrad and Magdalen Weaver; witnesses Thomas Houghton, Charles Tolly and Elizabeth FitzPatrick.

Poirié—Babin: August 15th, Peter Poirié, a Canadian, to Anna, widow

of Simon Babin; witnesses Anthony Guera (Guerin), John Raubin and Aimé Elbeau.

Betagh—Blanchard: August 27th, after dispensation, Thomas Betagh to Margaret Blanchard; witnesses John Aitken and Anna Boudrot.

Prouschier—Harty: September 3d, James Prouschier, a Canadian, to Ann Harty, widow; witnesses Charles Delié and Daniel Eustace.

Condron—FitzPatrick: September 5th, after dispensation, Michael Condron (Condron) to Elizabeth FitzPatrick; witnesses Archibald Burns and Daniel Shaw.

O'Daniel—Bryan: September 7th, after dispensation, Michael O'Daniel to Eleanor Bryan; witnesses Henry Worthworth, Francis Sloan and Barbara O'Neal.

Speir—Warenton: September 25th, Mathias Speir to Mary Warenton, both Protestants; witnesses John Heitz, John Henry Stout and John Speir.

Gallagher—Shannon: October 30th, after dispensation, Andrew Gallagher to Johanna Shannon; witnesses James Gallagher and Patrick Tonry.

Veyrent—Burau de Civrac: November 6th, after dispensation, Noel Barnabas Veyrent, son of Joseph and Clara (Brachet) Veirent, to Mary Anna Bruillhet, widow of Henry Burau de Civrac; witnesses William Constant, Francis Foussard, John Macé and Joseph Ribaud.*

Anderson—Copps: November 25th, after dispensation, Thomas Anderson to Susan Copps; witness Angus McDonald.

Keyser—Lush: November 28th, after dispensation, Henry Keyser to Mary Lush; witness Anthony Lechler.

Broadley—Macarty: November 30th, Thomas Broadley to Mary Macarty; witnesses Patrick McGrill, James Jonston and Daniel Mullen.

MARRIAGES FOR THE YEAR 1776.

Bremich—Esser: January 1st, Adam, son of Michael and Wallburga Bremich, to Margaret Esser; witnesses James Klein, Peter Bremich and Regina Schneider.

Shea—Montgomery: February 4th, after dispensation, John Shea to Ann Montgomery; witnesses Denis McElway, Belle (his wife), and Laura Deragh.

* To this record by Father Farmer are attached the signatures of the four witnesses in two lines opposite the word " témoins " at the left and a bracket at the right; and to the right of the bracket are the autograph signatures of the contracting parties. The first named witness characterizes himself as " jeune " (junior), and the last spells his name " Ribaude."

- Stuart—Kinseler: the same day, James Stuart to Mary Kinseler; witnesses John Brown, Thomas Stewart and Patrick Buttler.
- Preston—Ryan: February 13th, after dispensation, Manasses Preston to Ann Ryan; witnesses Thomas Ryan, Thomas Slattery and Prudence Willcox.
- Nadler—Götz: February 20th, John, son of Michael and Catharine Nadler, to Magdalen, daughter of Andrew (P.) and Elizabeth Götz; witnesses James Treim and William Bastian.
- Garby—Williams: March 15th, Bartholomew Garby to Eleanor Williams; witnesses Samuel Rains and Mary Barry.
- McGrath—Lynch: March 20th, after dispensation, John McGrath to Mary Lynch; witnesses James Kearns and Peter Lynch.
- Cavenogh—Toy: March 23d, after dispensation, Timothy Cavenogh, widower, to Hannah Toy, widow; witnesses John Viel and Simon Le Blanc.
- Roulin—Doutoya: April 8th, after dispensation, Charles Roulin de Mombos, a young Frenchman, to Elizabeth Doutoya, a young lady from the island of San Domingo; witnesses Julien Achard, Comte de Bonvoulier and others.
- Welsh—Haas: May 13th, after dispensation, Richard Welsh to Catharine Haas; witnesses John Shelleman and Charles Sheny.
- Schneider—Waltrich: May 19th, Henry, son of Henry and Ann Elizabeth Schneider, to Anna Catharine, daughter of Peter and Catharine Waltrich; witnesses Henry Schneider and Peter Bremich.
- Roach—Moore: June 5th, after dispensation, John Roach to Margaret Moore; witnesses John Smith and Catharine, his wife.
- Joyce—Sibbald: June 22d, after dispensation, Dominick Joyce to Johanna (Jenny) Sibbald (P.); witnesses the bride's father and mother and two sisters.
- Welsh—Mellarkey: July 4th, after dispensation, James Welsh, widower, to Honora Mellarkey; witnesses Denis Dougherty and Edward Cavenogh.
- Le Pillaire—Schönenberg: July 28th, Jacques Le Pillaire, a young Frenchman, to Elizabeth Schönenberg; witnesses Peter Poiré, Peter Dugalvette and Prudence La Jennesse.
- Reily—Regan: September 1st, at Pikesland, Patrick Reily to Catharine Regan; a large number of witnesses present (see register of baptisms for this date).
- Frymund—Schön: September 8th, John Frymund to Anna Margaret Schön; witnesses John Tissaire and James Pillaire.
- Rübel—Stahl: September 10th, Adam, son of Joseph and Anna Mary Rübel, to Catharine, daughter of —— and Catharine Stahl; witnesses Peter Bremich and Adam Lechler.
- Rübel—Stahl: at the same time, Francis Joseph Rübel to Regina Stahl (brother and sister of the preceding couple); the same witnesses.

Brady—Fichter: October 27th, at Longpond, Adam Brady to Eva widow of Philip Fichter; witnesses Thomas Cahel, Eleanor, his wife and others.

Fichter—Brady: at the same time, David Fichter to Johanna Brady; witnesses the same as above, and the whole congregation.

Halbou—Smith: November 3d, Edmund (Amatus) Halbou to Honora Smith, widow; witnesses Peter Poiret, Prudence Lejeuness, Anthony Guera, Louis Prunette and Peter L'Airêt.

Doyle—Eyenson: November 3d, John Doyle to Esther Eyenson; witnesses James Rob and John Henry.

Benner—Poth: November 10th, Henry, son of Mathias and Johanna Benner, to Mary, daughter of John and Eva Poth; witnesses Adam Lechler, Christopher Herberger and the bride's father.

Mayer—Wegfort: November 22d, Adam Mayer, widower, to Apollonia Wegfort, widow; witnesses John Sauerwald and Barbara Graff.

Winters—Steel: December 16th, Timothy Winters to Catharine Steel; witnesses Philip Will and Elizabeth Tisdale.

MARRIAGES FOR THE YEAR 1777.

Lean—O'Brian: January 6th, Lawrence Lean, widower, to Judith O'Brian; witnesses Brian Ryan and his wife.

Sissel—Hook: January 28th, Sidrach (Shedrich) Sissel to Mary Hook; witnesses Raphael Clark and Mary, his wife.

Fudge—Fitzgerald: February 9th, James Fudge to Ann Fitzgerald; witnesses Thomas Mulree, Walter Motley and Johanna Motley.

Scantlen—Lard: the same day, Daniel Scantlen to Mary Lard; witnesses Lawrence Cook, Catharine Cook and Mary Scantlen, the bridegroom's mother.

Dowling—Hughins: February 11th, Thomas Dowling to Catharine Hughins; witnesses Charles Graham, Catharine Graham and Mary Macra.

Barret—Hogan: March 31st, James, son of Edward and Alice Barret, to Mary, daughter of Patrick and Elizabeth Hogan; witnesses Michael Madden and Mary Johnson.

Barret—Byrne: April 11th, John Barret to Bridget Byrne; witnesses James and Patrick Byrne.

Günther—Wagner: April 20th, John George Günther to Catharine Frances, daughter of John and Catharine Wagner; witnesses John Wagner and Ernest Berg.

McCauley—Shea: April 25th, Timothy McCauley to Mary Shea, widow; witnesses John Haney and his wife.

Call—Rüger: May 6th, at Ringwood, George Henry Call to Mary Cath-

- arine Rüger, both of that place; witnesses Nicholas Call, Jr., John Rüger, the bride's father and others.
- Grips—Krauskopf: May 12th, at Mount Hope, Peter Joseph Grips to Mary Krauskopf; witnesses James Welker and James Demuth.
- Meighan—Tate: on the same occasion, William Meighan to Elizabeth Tate; witnesses Thomas Poor and Edmund Darmoty.
- Glissan—Till: May 29th, James Glissan to Susan Till; witnesses Richard Hornett, John Riddle, Mary Mill and Susan Anderson.
- Maxeiner—Wagner: June 29th, Adam Maxeiner to Mary Wagner; witnesses Nicholas Wochman, George Reinhart and Charles Miller.
- Pranger—Bastian: July 6th, William Pranger to Anna Catharine Bastian; witnesses William Bastian and William Hautzel.
- Drommond—Edgar: July 19th, Thomas Drommond to Sarah Edgar; witnesses Michael Green and Stephen Cronin.
- Barrey—Kerrick (Minan): August 5th, Richard Barrey to Ann Kerrick (the widow Minan); witnesses John Rudolf and James McHuin.
- Foreman—Macky: August 23d, Edward Foreman, widower, to Mary Macky, widow; witnesses Michael Fowloo and Mary, his wife.
- Ferguson—Hill: September 28th, John Ferguson to Bridget Hill, widow; witnesses William Hussy and Susan Dwyer.
- Burley—McDaniel: November 2d, William Burley to Catharine McDaniel; witnesses the bride's father and ——— Babe.
- Leemang—Lock: November 7th, James Leemang to Elizabeth Lock; witnesses Thomas Farran, Dorothy, his wife, and Eleanor McCullough.
- Sullivan—Stormont: December 13th, Thomas Sullivan, a soldier of the forty-ninth regiment, to Sarah Stormont; witnesses Daniel McCarthy and Elizabeth Mealy.
- Welsh—Dowlan: December 23d, James Welsh, Jr., to Mary Dowlan; witnesses Johanna Balden and John Manderfield.
- Dunfee—Jonston: December 30th, Edward Dunfee to Johanna Jonston, widow; witnesses Anthony Broadley and William Allen.

MARRIAGES FOR THE YEAR 1778.

- Donaho—Strong: January 10th, William Donaho to Elizabeth Strong, widow; witnesses James Taylor, James Kenedy and Elizabeth Taylor.
- Murphy—Knight: January 11th, Henry Murphy to Martha Knight, widow; witnesses Denis McElway, Isabella, his wife, and Johanna McElway.
- Ryan—Burk: January 18th, Owen Ryan to Mary Burk; witnesses Nicholas Agan, Nicholas Currey and Matthew Tracy.

- Oelers—Haffner: February 7th, James Oelers to Catharine Haffner; witnesses Henry Horn and Christina, his wife.
- Ruppert—Kellerman: February 20th, Michael Ruppert, of Aschaffenburg, to Catharine, widow of Michael Kellerman, both of the Hessian regiment of *chasseurs*; witnesses John Farber, Ignatius Limbeck, and Anna Maria Farber, all of the same regiment.
- Diamond—Tisdall: March 1st, John Diamond to Elizabeth Tisdall, widow; witnesses John Edmundston and John Manderfield.
- Burkart—Schaff: March 3d, Francis Burkart, widower, to Anna Mary Schaff, widow; witnesses Cassian Huber and James Nagel.
- Rollo—Allen: March 12th, Robert Rollo, a substitute in the _____ regiment, to Ann Allen; witnesses Patrick Byrne, Roger Flahavan, Patrick Rice and others.
- Boyé—Trahan: April 12th, after dispensation, Peter Boyé, of the parish of Bonpierre, in the province of Angoumois, France, to Magdalen, daughter of Bruno and Magdalen (Vincent) Trahan; witnesses the bride's father, Peter Poriet and John Baptist Fougerit.
- Bauer—Reinhart: May 1st, John George Bauer to Elizabeth Reinhart; (they had already been married in Germany, but without due observance of the decrees of the Council of Trent); witnesses Adam Mayer and John Manderfeld.
- Schneider—Viel: May 5th, Ignatius Schneider, of Vienna in Austria, and of the seventeenth regiment, to Catharine, daughter of Christopher and Catharine Viel; witnesses Hector Miller and Elizabeth Catharine, his wife.
- Talbert—Mahany: May 14th, James Talbert to Honora Mahany; witnesses John FitzPatrick and Mary Simpson.
- Hohl—Miller: May 28th, Peter Hohl to Catharine Miller; witnesses Caspar Hayle, Elizabeth, his wife, and Mary Bodevin.
- Dun—McBride: the same day, John Dun to Elizabeth McBride; witnesses Patrick Donegan and Michael Sauerwald.
- Fear—English: June 17th, William Fear to Margaret, daughter of Thomas and Catharine English; witnesses, the bride's parents and James Altenreith.
- McGinnis—Maddin: July 5th, after dispensation, Patrick McGinnis to Susan Maddin, widow; witnesses Owen Ryan, Denis Glansy and Mary Ryan.
- Mahan—Fox: August 7th, Patrick Mahan to Elizabeth Fox, widow; witnesses John Manderfeld and Catharine Boudrot.
- Opperman—Hoffman: August 16th, Adam Opperman to Elizabeth, daughter of Sebastian and Cunegunda Hoffman; witnesses the bride's father and George Ernest Lechler.
- Miller—Rauch: August 27th, Peter Miller (P.) to Catharine, widow of Martin Rauch; witnesses Anthony Graff and James Klein.
- Forester—Hull: April 16th, after dispensation, Gerard Forester to Diana

Cusigh—Toy: October 16th, Michael Cusigh to Mary Toy; witnesses Timothy Cavenagh and George Graff.

Otto—Nickel: November 8th, Francis Otto to Ann Elizabeth, widow of Peter Nickel; witnesses Nicholas Wochman, Philip Heinrichs and Mary Magdalen Lechler.

Macoy—Geiger: November 23d, at Pilesgrove, Edward Macoy to Mary, daughter of Adam and Agnes Geiger; witnesses Henry Geiger, Lawrence Geiger and Catharine Bucher.

Schwager—Ohlmar: December 16th, John Schwager to Catharine, widow of Frederick Ohlmar; witnesses William Caffeeroth and Margaret Lapp.

Herberger—Miltenberger: December 31st, after dispensation, Henry Herberger to Susanna Miltenberger; witnesses George Miltenberger and Christopher Herberger.

MARRIAGES FOR THE YEAR 1779.

Capless—Reutemeyer: January 10th, after dispensation, David Capless to Elizabeth, widow of Dieterich Reutemeyer; witnesses John Human, Anna Mary, his wife, and Mary Bimpel.

Connoley—Käffer: February 2d, after dispensation, Brian Connoley, widower, to Rachel (Regina) Käffer, widow; witnesses Thomas Haly and Ann Sanderson.

Proffy—Poor: February 5th, after dispensation, James Proffy to Honora Poor, widow; witnesses Lawrence Cook and Catharine, his wife.

Sigfrid—Middleton: February 8th, Andrew Sigfrid to Bridget Middleton; witnesses Joseph Schumacher and Catharine Kessler.

Zängerle—Wibiro: February 16th, Ignatius Zängerle, widower, to Regina Wibiro, widow; witnesses George Ernest Lechler and John Wagner.

Kelly—Fitzgerald: March 3d, after dispensation, Thomas Kelly to Mary Fitzgerald; witnesses Thomas Boyd and Margaret Shaw.

Orlandy—Eustace: March 11th, after dispensation, Paul Orlandy to Mary, daughter of Daniel and Margaret (Doiron) Eustace; witnesses, Joseph Ribau, Peter Cousin, Anthony Vitaly and Francis Raubitin.

Glä—Lauer: March 21st, at Pikesland, Ernest Glä to Christina Lauer; witnesses Francis Sohl, Frederick Scheimer and others.

Bremich—Keil: April 5th, after dispensation, Peter Bremich to Catharine Keil; witnesses Adam Bremich, John Field, James Klein and Nicholas Schmid.

Forester—Hull: April 15th, after dispensation, Gerard Forester to Diana

Hull; witnesses the bride's mother and sisters, and Timothy Carrol and wife.

Willcox—Flahavan: April 18th, after dispensation, Mark Willcox to Mary Flahavan: witnesses Roger Flahavan, James Byrne and others.

Decharlé—Vincent: May 10th, Francis Decharlé, a Canadian, to Mary, daughter of Peter and Genevieve (Boudrot) Vincent; witnesses the bride's father, Armand Douzet and Bruce Tréspanié.

Baxter (L'Hercule)—Trahan: June 14th, after dispensation, Mathias Baxter (Maturin L'Hercule), son of Francis and Margaret L'Hercule, to Margaret, daughter of Bruno and Margaret Trahan; witnesses Herman Carpé, Joseph Davenac and Margaret Carpé.

Gandalph—Dunn: June 30th, after dispensation, Dominick Gandalph to Margaret Dunn; witnesses Peter Cusin, Thomas Agan and Benedict Fallewolt.

Kelly—Dewetter: July 15th, after dispensation, James Kelly to Margaret, daughter of John and Mary Dewetter; witnesses the bride's father, Catharine Donnoly and Mary Anderle.

O'Conner—Pryor: September 2d, after dispensation, John O'Conner, widower, to Ann Pryor; witnesses Louis Srogell and Mary York.

McGonaughy—Bryan: September 15th, after dispensation, Patrick McGonaughy to Bridget Bryan; witnesses Margaret Sudric and Mary Macanarney.

Wall—Gilberth: September 23d, after dispensation, James Wall to Rachel Gilberth; witnesses John Connor, John Down and Mary, his wife.

Douruse—Serren: November 17th, after dispensation, John Claude Douruse to Felicitas, daughter of Andrew and Lucy Serren; witnesses Peter Savoy and John L'Hercule.

Tisonau—L'Hercule: November 24th, after dispensation, Stephen Tisonau, of Bordeaux, France, to Clara, daughter of Francis and Margaret L'Hercule; witnesses Peter Savoy and John Marques Cavett.

Taylor—Steel: November 25th, after dispensation, Mathias Taylor, widower, to Mary Steel; witnesses William Willson and William Hunter.

Pinion—Bourg: December 29th, after dispensation, Peter Pinion, of the diocese of Bordeaux, France, to Mary, daughter of Belonius and Frances Bourg; witnesses John Marquis Cadet, Joseph Boudrot, Francis Decharlé and Gregory Trahan.

MARRIAGES FOR THE YEAR 1780.

White—Brooks: January 16th, after dispensation, Joseph White to Margaret Brooks; witnesses George Brett and James Linum.

Schneider—Rauch: January 25th, after dispensation, John, son of Henry

and Barbara Schneider, to Mary Magdalen Rauch; witnesses Henry Schneider, Jr., Peter Miller and James Eckfeld.

Krumholz—Korn: January 27th, after dispensation, Charles Krumholz, widower, to Barbara Corn, widow; witnesses Sebastian Hoffman and Adam Opperman.

Abt—Cappel: February 1st, John George, son of Francis and Julianna Abt, to Catharine, daughter of Nicholas and Magdalen Cappel; witnesses Nicholas Cappel and Israel Ruh; blessing given afterwards at Mass.

La Plane—Vincent: February 2d, after dispensation, Benedict La Plane to Mary Magdalen, daughter of Peter and Genevieve Vincent; witnesses Honoré Plann, Andrew Rosignole and John Raubin.

Field—Veit: February 6th, after dispensation, John Field to Christina Veit; witnesses William Rogers and Sarah Tricket.

Peccare—Haly: February 7th, after dispensation, Vincent Peccare, widower, to Catharine Haly; witnesses Mathias L'Hercule and Joseph Davenac.

Cortez—Waas: February 14th, after dispensation, John Cortez, of Genoa, Italy, to Margaret Waas; witnesses Peter Poiriet, Benedict La Plan, Bartholomew Salvy, John Cadet and Andrew Rosignole.

Laborde—Strong: February 27th, Francis Laborde, a Frenchman, to Mary Strong, widow; witnesses Conrad Hingel and Catharine Rübel.

König—Brown: April 4th, John George König, widower, to Catharine Brown, widow; witnesses John Grey and Adam Mayer.

Rübel—Zörne: April 10th, Francis Rübel, widower, to Ann Dorothy, daughter of John Martin and Dorothy Zörne; witnesses John Viel, Mary Bodevin and the bride's father.

Diamond—Bernard: April 13th, after dispensation, John Diamond, widower, to Mary, daughter of Nicholas and N. Bernard; witnesses the bride's father and mother.

Jockel—Bodevin: April 25th, after dispensation, John George Jockel to Mary Bodevin; witnesses James Klein, Joseph Backer and Caspar Hayle; the blessing given afterwards at Mass.

Bauman—Stahler: May 7th, Charles Bauman, widower, to Salome, daughter of John and Christina Stahler; witnesses Daniel McCurtin and John Heisser.

Rudolph—Brand: June 29th, after dispensation, John, son of Tobias and N. Rudolph, to Anna (P.), daughter of John and N. Brand; witnesses Tobias Rudolph and Stephen Forage.

McClosky—Henesy: July 13th, after dispensation, Patrick McClosky to Margaret Henesy, widow; witnesses William Willson, Margaret White and Sarah Robin.

Lamb—Dillan: August 3d, Christopher Lamb to Mary Dillan; witnesses William Wall and Ann Amot.

Meyer—Schneider: October 5th, after dispensation, George, son of John and N. Meyer, to Regina, daughter of Henry and Barbara Schneider; witnesses Henry Schneider, Henry Schneider, Jr., John Schneider and Anthony Schneider.

Conway—Kelly: October 28th, after dispensation, John Conway, widower, to Ann Kelly, widow; witnesses John Dewetter and Catharine Boudrot.

Skillen—Cannon: November 10th, after dispensation, William Skillen, widower, to Elizabeth Cannon, widow; witnesses Robert Mordock and Johanna Burns.

Terradou—Janssivre: November 14th, after dispensation, John Terradou, a Frenchman, to Alti [?] Janssivre, widow; witnesses Matthew Gery, Francis Culprong and Elizabeth Dartoit.

Connor—Groves: November 5th, after dispensation, Michael Connor to Mary Groves; witnesses Francis Harrison and Catharine Baur.

McCurtin—Martin: November 26th, Daniel McCurtin to Margaret Martin; witnesses Jane Levins, John Watts and others.

Wall—Emmit: November 30th, after dispensation, William Wall to Ann Emmit; witnesses Peter Gill and Susanna Darmot.

Metea—L'Hercule (Baxter): December 9th, after dispensation, William Metea, a Frenchman, to Margaret L'Hercule (Baxter); witnesses Peter Savoy and Francis Gotié.

MARRIAGES FOR THE YEAR 1781.

Davenac—Ridiger: January 7th, Joseph Davenac, widower, to Margaret, widow of John Ridiger; witnesses Philip Kitzinger and Herman Carpé.

Poth—Freind: January 7th, after dispensation, Adam, son of John and Eva Poth, to Catharine, daughter of Stephen and Salome Freind; witnesses Adam Poth, Sr., and the bridegroom's father and mother.

Wasserling—Armbrust: January 14th, John Wasserling to Ann Elizabeth, widow of John Armbrust; witnesses George Ernest Lechler and Philip Krombel.

Antony—Brown: January 16th, Francis Antony to Mary Brown; witnesses John Murphy, Elizabeth Lynn and Francis Purvine.

Bastian—Tscharté: January 24th, Joseph, son of William and Anna Catharine Bastian, to Mary Elizabeth, daughter of Christopher and Mary Dorothy Tscharté; witnesses the bridegroom's father, John Tscharté and Mary Dorothy Tscharté

McSwaine—Lean: January 29th, Hugh McSwaine, widower, to Jane Lean, widow; witnesses John Conway and Anna, his wife.

Rogé—Philipps: January 31st, after dispensation, Simon Rogé, a native

of France, to Ann Philipps; witnesses Dominick Crogniolo and Eleanor Green.

McCarty—O'Hara: February 4th, after dispensation, Denis McCarty to Mary, daughter of Brian and Mary O'Hara; witnesses the bride's parents, John O'Hara and James Cotringer.

Shiney—Benson: February 10th, after dispensation, Lawrence Shiney, widower, to Catharine Benson (P.), widow; witnesses James Klein, Andrew Summers, Ann Paul and Elizabeth Leech.

Tracy—Murray: February 10th, after dispensation, John Tracy, widower, to Mary Murray; witnesses Mary Murray and Joseph Harrison.

Purvine—Hammel: February 12th, Francis Purvine to Catharine Hammel; witnesses John Fritz, James Cock and Francis Greiss.

Pollock—Farrel: May 10th, after dispensation, Thomas Pollock (P.) to Margaret, daughter of Patrick and Alice Farrel; witnesses Patrick Byrne, Jane Gallagher and others.

Mullen—Waibel: May 22d, near Ringwood, New Jersey, William Mullen to Anna Catharine, daughter of Charles and Susanna Waibel; witnesses the bride's father and mother and Dominick Robertson.

Davis—Campbell: June 5th, William Davis to Sarah Campbell; witnesses Henry O'Neal, the bride's mother and sister and others.

Ross—Kidney: July 2d, after dispensation, Charles Ross to Mary Kidney; witnesses Francis Smid and John Cornély.

Muny—Connert: July 7th, Hugh Muny to Jane Connert; witnesses John McGowen, Sarah Shaw, Michael Sauerwald and his wife.

Crowley—Waas: July 24th, Samuel Crowley to Mary Waas; witnesses John Bason and Susan Maginnis.

Schäffer—Götz: August 16th, John Schäffer to Elizabeth Götz; witnesses James Treim and Mary Dorothy Treim.

La Haye—Dervis: September 7th, after dispensation, Francis La Haye, a Frenchman, to Johanna (Jeannette) Dervis, also from France; witnesses Andrew Rous and William Metea.

Chartier—Robinet: October 6th, near Fishkill, marriage contract renewed between a son of Joseph and Mary Ursula (Eubair) Chartier and Mary, daughter of James and Mary Frances (Chandron) Robinet; witnesses the same as at their previous marriage, Philip Smidt and Alexander Bicat.

Guilmet—Chandron: October 7th, at the same place, consent renewed between Francis Guilmet and Mary Frances Chandron; witnesses Louis Marnay, Peter Charland, Mary Robinet and others.

Buda—Poth: November 15th, after dispensation, Peter Buda to Catharine, daughter of John and Eva Poth; witnesses Adam Lechler and George Lechler.

Champneys—Downey: November 22d, after dispensation, James

- Champneys to Hannah Downey; witnesses Timothy Carrol and Richard Tibbit.
- Warren—Karragan: November 23d, after dispensation, Christopher Warren to Margaret Karragan; witnesses James Reed, James Williams and the bride's father, Owen Karragan.
- Griesser—Gordon: November 29th, Anthony Griesser to Rachel Gordon; witnesses Adam Bremich and Nicholas Serring.
- Sähring—Beverhoud: December 2d, Nicholas Sähring to Catharine Beverhoud, widow; witnesses Adam Bremich and Margaret, his wife.
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MARRIAGES FOR THE YEAR 1782.

- Becker—Klein: January 8th, Francis Bartholomew, son of Bartholomew and Elizabeth Becker, to Teresa, daughter of James and Elizabeth Klein; witnesses the bridegroom's father, the bride's father, Joseph Becker, Thomas Cahel and Nicholas Essling.
- De Sylva—Myers: March 12th, after dispensation, Anthony De Sylva to Margaret Myers; witnesses Emanuel Brier, Charles De Costa and Frederick Essling.
- Mayer—Frick: April 4th, Adam Mayer, widower, to Catharine Frick; witnesses Adam Bremich and Barbara Schultz.
- Powr—Park: April 7th, John Powr to Eleanor Park; witnesses Michael Green and Lawrence Fitzgerald.
- Hönig—Cabe: April 8th, Anthony Hönig to Sarah Cabe; witnesses Simon Hönig and Anna Mary Molsberger.
- Bifar—Williams: April 14th, William Bifar to Catharine Williams; witnesses William Gogin, James Litshingham and Patrick McDowl.
- Marian—Mentzebach: April 30th, at Charlottenburg, New Jersey, Anthony Marian to Anna Mary Mentzebach; witnesses Martin Bachman, Francis Zech and others; the blessing was given at Mass.
- Sähring—Meyer: August 2d, after dispensation, Nicholas Sähring, widower, to Eva Meyer; witnesses Henry Horn and Christina, his wife.
- Dixon—Braun: August 4th, William Dixon to Mary Braun; witnesses Joseph Hirt, John More and others.
- Ruppel—Schäffer: October 24th, in Hunterdon county, New Jersey, John George Ruppel to Elizabeth Schäffer; witnesses Jacob Ruppel, Jr., William Schäffer and Mary Ruppel.
- Lechler—Leimbach: November 19th, after dispensation, George Ernest Lechler, widower, to Salome Leimbach, widow; witnesses Valentine Schierling and Margaret Sauerwald.
- Perrée—Buttler: November 24th, Nicholas Perrée, from Grandville in

Normandy [France], to Ann, daughter of Thomas and Bridget (Bennis) Buttler, a native of Limerick, Ireland; witnesses the Abbé Bandol, Chaplain to His Excellency the Minister of France, Joseph Mercier and Charles Carré.*

Eppert—Anderle: November 28th, John Eppert to Mary Ann, widow of Michael Anderle.

Thevenot—Pepin: December 23d, Francis Thevenot, from Gray, in Franche Comté, to Mary Josepha, daughter of Andrew and Judith Pepin; witnesses Joseph Ribaud and Th. Cronier.†

MARRIAGES FOR THE YEAR 1783.

Honecker—Viel: January 2d, Joseph Honecker to Catharine, daughter of Rudolph and Susanna Viel; witnesses Peter Viel, John Honecker and Peter Viel, Jr.

Schreinemacher—Besançon: January 21st, Francis Schreinemacher (while lying dangerously ill) to Catharine Besançon, widow; witnesses George Ernest Lechler and Peter Kappus.

Bonifaud—Schierling: February 10th, John Bonifaud, from the diocese of Besançon, France, to Christina, daughter of Valentine and Clara Schierling; witnesses John Lefèvre and Pierre Mercier.‡

Neth—Kessler: February 17th, Sebastian Neth to Catharine Kessler; witnesses James Kessler, Nicholas Sähring and others.

Robeson—Le Bretton: March 15th, William Robeson to Susanna Le Bretton, a native of France; witnesses Oliver Daniel and Mary Daniel.

Heart—Johnson: April 15th, Daniel Heart to Elizabeth Johnson (P.); witnesses Joseph Boehm and Ann Morrow.

Burne—Christie: March 27th, after dispensation, Anthony Burne to Mary Christie; witnesses Anthony Graff, John Carroll and others.

Schad—Lederman: April 22d, after dispensation, Peter Schad, widower, to Catharine, widow of John Lederman; witnesses Joseph Becker and Elizabeth Becker.

* Attached to this entry in the records are the autograph signatures of both the contracting parties and the witnesses. For a fac-similie of that of the Abbé Bandol, see Dr. Shea's "Life and Times of Archbishop Carroll" (page 198), just published.

† Here also are attached the autograph signatures of the contracting parties and the witnesses.

‡ Witnesses and contracting parties wrote their own names here too.

Narbone—Lawton: May 1st, after dispensation, John Narbone, a native of France, to Elizabeth Lawton; witnesses Henry Herberger and Susanna, his wife.

McCurtin—O'Hara: May 6th, Daniel McCurtin, widower, to Margaret O'Hara; witnesses Catharine Hay, Margaret Scott and Mary Klem.

Buchman—Bodar: May 11th, Adam Buchman, widower, to Barbara Bodar, widow; witnesses Anselm Schreiner and Ann Buchman.

Plumondon—Délugau: May 21st, near Pompton, consent renewed of Joseph Plumondon and Mary Délugau, Canadians; witnesses Joseph Dencoss and Denis Lebell.

Waibl—May: May 26th, at Ringwood, Conrad, son of Charles and Susanna Waibl, to Julianna May; witnesses the bridegroom's father and mother and the bride's brothers.

Lacy—Lyons: June 11th, Lawrence Lacy, widower, to Dorothy Lyons, widow; witnesses Cornelius Brown and Elizabeth, his wife.

Hickman—Livingston: June 12th, Selby Hickman to Ann Livingston, widow; witnesses Father Robert Molineux and R. D. Hasset.

Fitzgerald—Carrel: June 22d, Edward Fitzgerald to Deborah Carrel, widow; witnesses Michael Ryan and Hugh Fieldon.

Durand—Potter (Häffner): June 22d, James Durand, widower, to Eva Potter (Häffner), widow; witnesses Adam Bremich and John Durand.

Norbeck—Gettman: July 8th, Daniel Norbeck to Margaret Gettman; witnesses the bridegroom's father and mother.*

Taaffe—McClosky: July 30th, John Taaffe, widower, to Margaret McCloskey, widow; witnesses Nicholas Richardson, John Foran, Margaret White and Sarah Roabins.

Picque—La Haye: August 2d, Ambrose Picque to Johanna La Haye, widow; witnesses Louis Juquet, Anthony Guerin, John Francis Vallet and Peter Arons.

Barret—McCoy: August 15th, after dispensation, Tobias Barret to Mary McCoy; witnesses Luke Peal and Catharine Boudrot.

Schneider—Crämer: August 20th, Peter Schneider, widower, to Christina Crämer, widow; witnesses William Hautzer and William Pranger.

Krupp—Cullom: August 25th, after dispensation, John Krupp to Susan Cullom; witnesses John Günther and William Jung.

Dachin Du Bois—Benardau: August 27th, Basil Dachin Du Bois, a native of Franche Comté, to Elizabeth Claudina Benardau, from the island of San Domingo; witnesses Nicholas Bernard and Catharine Boudrot.

* Father Farmer here makes the following note: " Matrimonium hoc censeo nullum ob impedimentum vis et metus injusti ex parte juvenis. Sed fuit renovatum."

Welsh—Wagner: September 14th, Patrick Welsh to Ann Wagner, widow; witnesses Joseph Hirt and Clara Imfeld.

Rübel—Kneul: September 16th, Adam Rübel, Jr., to Catharine Kneul; witnesses Balthasar Kneul and Joseph Rübel.

Schäffler—Schreinemacher: September 29th, Bernard Schäffler to Catharine Schreinemacher, widow; witnesses John Gross and John Mayer.

Hooper—Treacy: September 29th, Thomas Hooper to Mary Treacy, widow; witnesses John Zörne, William Hooper and Elizabeth Dixon.

Ryan—Gordon: October 5th, after dispensation, John Ryan, widower, to Barbara Gordon, widow; witnesses James Ryan, Joseph Harrison and Frances Frinck.

Kean—Stott: October 7th, after dispensation, Roger Kean to Jane Stott; witnesses ——— Quinlan and others.

Balthasar—Delié: October 9th, Ignatius Balthasar to Mary Delié, widow; witnesses John Baptist Montsenis, John Smith and Elizabeth Smith.

Bischoff—Krauskopf: * October 20th, at Mount Hope, in Morris county, New Jersey, Adam Bischoff to Margaret Krauskopf; witnesses Simon Hönig and Catharine Sig.

Dunnel—Seeholtzer: October 24th, at Charlottenburg, N. J., Peter Dunnel to Elizabeth Seeholtzer; witnesses John Schmidt and Catharine Wittiger.

Provendié—Freole: November 2d, near Fishkill, consent renewed between Louis Philip Ferdinand Provendié and Mary Margaret Freole; witnesses William Lusignan and Alexander Freol.

Marnay—Boileau: November 3d, *ibid.*, consent renewed between Louis Marnay, Jr., and Genevieve Boileau; witnesses John Goulette and Clement Gosselin.

Constantinau—Chartier: the same day and place, consent renewed between Nicholas Constantinau and Charlotte Chartier; witnesses Louis Marnay and Aimé Boileau.

Herzog—Bastian: November 23d, Valentine Herzog, widower, to Catharine Bastian; witnesses Michael Fux, Margaret Veit, William Smith and Elizabeth Bastian.

Douin de la Combe—Bonifaud: November 23d, after dispensation, John Anselm Douin de la Combe to Christina, widow of John Bonifaud; witnesses Valentine Schierling and Clara, his wife, the bride's parents.

* This and the following records are entered in a different part of the book from the preceding, and in prefacing them Father Farmer styles himself Missionary Apostolic. The preface here reads:

"Sequentes ego Ferdinandus Farmer, Sacerdos et Missionarius Apost., interrogavi, eorumque mutuo consensu habito, per verba de praesenti solemniter matrimonio conjunxi."

MARRIAGES FOR THE YEAR 1784.

- Nelson—Nardon: January 5th, after dispensation, Lawrence Nelson, widower, to Elizabeth Nardon, widow; witnesses Patrick Lavi, Bridget Brian and Charlotte Pepin.
- Le Beau—Weiler: February 17th, Philip Le Beau to Mary Ann Weiler, widow; witnesses Sebastian Vanié and Louis Luké.
- Nickols—Swanwick: March 18th, after dispensation, James B. Nickols to Mary Swanwick; witnesses John Swanwick and Gerard [Garret] Gatringer.
- Sarmento—Craig: April 1st, after dispensation, Francis Caverlier Sarmento, a native of Portugal, to Catharine Craig; witnesses Joseph and Virginia De Lugo, Julianna Sitgraves and Elizabeth Miller.
- Blum—Kitzinger: April —, Anthony Blum, widower, to Ottilia Kitzinger, widow; witnesses Sebastian Vanié and James Albrecht.
- Makelway—Curtin: April —, Denis Makelway, widower, to Margaret Curtin, widow; witnesses George Fitzgerald and Robert Stephens.
- Fux—Lawrence: April —, Michael Fux to Margaret Lawrence; witnesses Thomas Oldin, John Fux and John Haug.
- Wagner—Dewetter: April 25th, Christopher, son of John and Catharine Wagner, to Catharine (Margaret), daughter of John and Anna Mary Dewetter; witnesses James Kelly and Adam Bremich.
- Dun—Puy: May 22d, after dispensation, William Dun to Honora Puy; witnesses Edmund Connor and Luke Pea.
- Waas—Vogel (Bird): May 31st, Francis Xavier Waas to Christina Vogel (Bird); witnesses Sebastian Waas and Adam Vogel.
- Lechler—Steiner: June 29th, George Ernest, son of George Ernest and Magdalen Lechler, to Elizabeth, daughter of Adam and Catharine Steiner; witnesses the bridegroom's father and the bride's father.
- Sarazen—Mangen: July 8th, after dispensation, Bartholomew Sarazen to Mary Mangen; witnesses Bartholomew Terrasson and Peter Dominick Robert.
- Buisson—Perreaut De La Previère: July 9th, after publication of the banns in both English and French, Joseph, son of Arnold Buisson, a native of Bayonne, France, and his wife, Mary Heart, to Jane, daughter of John Baptist Perreaut De La Previère and his wife, Jeanne Roussière De La Previère, from the diocese of Nantes, France; witnesses Nicholas Bernard, David Henderson and William Oliphant.
- Steinbach—Boudrot (Buttler): July 19th, after dispensation, John Steinbach to Anna Boudrot (Buttler), widow; witnesses Peter Blanchard and John Christoffel.

Essling—Lawrton : July 20th, Rudolph Essling to Sarah Lawrton ; witnesses Frederick Essling, Mary, his wife, and Christina Essling.

Lucar Des Peintreaux—Sebin : August 10th, John Baptist Charles Lucar Des Peintreaux, a native of the parish of St. Ouen de Pontaudemers, diocese of Lisieux, Normandy, France, to Anna Emily Sebin, a native of Pont Leveque, in the same diocese ; witnesses Catharine Boudrot and Anna Bijou.

Reynolds—Beech : August 16th, after dispensation, Nicholos Reynolds to Elizabeth Beech ; witnesses John Web, Sarah Web, Mary Web, Abraham Jones and Catharine Oellers.

Bouschle—Stevenson : August 18th, after dispensation, Peter Bouschle to Abigail Stevenson, widow ; witnesses John Pollard, John Tuston, Margaret Stilly and Elizabeth De Haven.

Bauer—Eckel : August 29th, Peter Bauer to Mary, widow of Peter Eckel ; witnesses John Klein, George Graff and Catharine Rixin.

Huber—Stealy : September 8th, Anthony Huber to Mary Stealy ; witnesses Peter Bremich and Peter Gary.

Smith—McDermot : September 14th, without publication of banns, Michael Smith to Mary McDermot ; witnesses Edward Freel and Mary Smith.

Vico—Ramirez : September 23d, Anthony Joseph Vico to Anna Ramirez, widow ; witnesses Anthony Remon, Joseph Perpegas, Maurice De Devio and Michael Gasky.

Fitzgerald—O'Neal : September 26th, without publication of banns, James Fitzgerald to Sarah O'Neal, widow ; witnesses George Bennet and Elizabeth, his wife.

Lederman—Cross : November 15th, after dispensation, Michael Lederman to Mary Cross ; witnesses Peter Schad and Joseph Becker.

Derblin—Rixin : November 16th, Nicholas Derblin to Catharine Rixin ; witnesses Francis Otto, Anthony Stahl and John Klein.

Essling—Schneider : November 17th, after dispensation, Nicholas, son of Paul and Christina Essling, to Catharine, daughter of Henry and Barbara Schneider ; witnesses Paul Essling, Henry Schneider and Anthony Schneider.

Greims—Robeson : December 13th, Patrick Greims, widower, to Mary Robeson, widow ; witnesses John Hoy and Nathaniel Brown.

MARRIAGES FOR THE YEAR 1785.

Pottel Le Febure—Frecourt : January 1st, after dispensation, Louis Pottel Le Febure to Mary Louisa Frecourt ; witnesses Gaspard Cenas and F. C. Farget.*

* The autograph signatures are attached. The bridegroom writes Pottin Lefébure and the bride Frecour.

- Moriarty—Mistar: January 5th, after dispensation, Denis Moriarty to Elizabeth Mistar; witnesses William and Martha Roage.
- Brassar—Barnevillle: January 6th, Louis Brassar, a native of the parish of Ste. Eugénie, Nismes, France, to Mary Elizabeth Barnevillle.*
- Betagh—Seibert: January 18th, after dispensation, Alexander Betagh to Mary, daughter of Sebastian and Elizabeth Seibert; witnesses Thomas Betagh and Peter Anthony Seibert.
- McMahan—Hoy: February 7th, John McMahan to Margaret Hoy; witnesses John Hoy, James Fennel and Edward Flaharty.
- Jonston—Duffin: February 8th, after dispensation, John Jonston to Mary Duffin; witnesses Barnabas Duffin, Edward McGuire and Hugh Swiney.
- Burelle—Bird: February 22d, without publication of the banns, John Burelle, a native of France, to Patience Hannah Bird; witnesses Luke Pea and Catharine Boudrot.
- McDonald—Fitzpatrick: March 26th, after dispensation from the banns, Charles McDonald to Ann Fitzpatrick; witnesses John Weinman, John Johnson and Thomas McKormick.
- Beavens—Wochman: March 29th, Kinsey Beavens to Barbara Wochman; witnesses Nicholas Wochman, Henry Probst and John Roach.
- Clark—Atkinson: March 29th, without publication of the banns, Andrew Clark, widower, to Elizabeth Atkinson, widow; witnesses Luke Pea and Catharine Boudrot.
- Miller—Poth: March 29th, Christian Miller to Eva Poth; witnesses Joseph Poth, Daniel Brewer, Elizabeth Prosches and Susan Finey.
- Klein—Sauerwald: April 7th, John Klein to Mary Magdalen Sauerwald; witnesses William Heiser, Anthony Schneider and George Graff; the nuptial blessing was given afterwards at Mass.
- Cotringer—Cullen: May 26th, after dispensation, Garret (Gerard) Cotringer to Bridget Cullen; witnesses James Cotringer, Joseph Cullen and others.
- Heiser—McDaniel: June 9th, after dispensation, William Heiser to Margaret McDaniel; witnesses James Klein, James Stahl, and others.
- Mackensey—Fogarty: June 12th, after dispensation, Jackson Mackensey to Mary Fogarty; witnesses Jeremiah Lallor, Thomas and Catharine Hurley.
- Vanié—Köck: June 23d, near Philadelphia, Sebastian Vanié, widower, to Mary Köck, widow; witnesses Mathias Köck, Joseph Davenac and Anthony Blum.

* Here are written the autograph signatures of the newly-married pair (the bridegroom written Brass) and of J. Goss, Busque, Baizere, and another, very hard to decipher, as witnesses.

- Bast—Jung: June 26th, Christian Bast, widower, to Anna Mary Jung, widow; witnesses Adam Mayer and Mary Ann Norbeck.
- Collins—Malone: June 26th, Bartholomew Collins to Mary Malone witnesses William Robeson and Ann Hunter.
- Walnut (Noie)—Raphoon: June 28th, after dispensation, Jeremiah Walnut (Noie) to Mary Raphoon: witnesses the bride's father, mother and brother, and Jeremiah Dartoit.
- Ryan—Green: July 11th, after dispensation, Timothy Ryan to Ann Green, widow; witnesses, Michael Dowling, John Foster and Hannah Reilly.
- Petri—Morris: August 11th, Bernard Petri to Mary Morris; witnesses Catharine Brädes and Mazy [Mary?] Patoles.
- Finn—Abraham: August 18th, after dispensation, William Finn to Mary Abraham; witnesses Henry Abraham, Thomas Keanan and Mary Kervy.
- Schneider—Feinauer: September 8th, Anthony Schneider to Mary Feinauer; witnesses Adam Rischart and Joseph Graff.
- Jones—Waas: September 11th, Thomas Jones, widower, to Elizabeth Waas; witnesses Thomas Hill and Mary, his wife.
- Jansen (Jacque)—Thomas: September 15th, John Jansen (Jacque) to Rebecca Thomas, both free negroes; witnesses Absalom Davis and Phœbe Bowers.
- Hays—Maginnis: September 18th, after dispensation, Lawrence Hays to Susan Maddin, widow of —— Maginnis; witnesses Michael Macra and Patrick Grogan.
- Fux—Will: September 20th, George Fux to Sarah Will; witnesses John Fux and wife, Anthony Aman and wife, Michael Fux and Adam Fux.
- Myers—Rust: October 6th, George Myers to Sophia Rust; witnesses James Essling and Mathias Grabel.
- Flanagan—Grey: October 24th, near Mount Hope Furnace, in Morris county, New Jersey, Thomas Flanagan to Ann Grey, widow; witnesses Henry Hager and Christina Emick.
- Donovan—Devan: November 10th, after dispensation, William Donovan to Mary Devan; witnesses John Rice and John Quin.
- Ducomb—Ribaud: November 14th, after dispensation, Vincent Ducomb to Rose Ribaud; witnesses Joseph Ribaud, Francis Ferre and John Jainton.*
- Craig—Waas: November 27th, William Craig to Martha, daughter of Sebastian and Anna Mary Waas; witnesses Ignatius Waas, Jeremiah Cronin and Samuel Crowley.
- Dickhoud—Bucher: December 6th, Francis William Dickhoud to Catherine, widow of John Bucher; witnesses Bartholomew Becker, Joseph Becker and James Huston.

* Autograph signatures, of witnesses only, are given here also.

Schmidt—Nagel: December 8th, George Schmidt to Barbara Nagel; witnesses John Human, Adam Mayer and Catharine, his wife, and Conrad Cooper.

McCarty—McIntire: December 13th, after dispensation, Charles McCarty to Mary McIntire, widow; witnesses John Welsh and wife, and Elizabeth Carroll.

Hoffman—Abt: December 26th, James Hoffman to Eva Abt: witnesses Henry and George Abt.

Casey—Hughs: December 29th, after dispensation, William Casey, widower, to Mary Hughs; witnesses John Scott, Johanna Macarty and Alice O'Brian.

Barron—Senner: June 1st, after dispensation, James Barron to Mary Senner; witnesses Thomas Pearce and Thomas Carroll.

Kräucher—Treim: July 16th, John Kräucher to Mary Dorothy Treim; witness

MARRIAGES FOR THE YEAR 1786.

Zeiss—Kelly: January 5th, George Zeiss, widower, to Margaret Kelly, widow; witnesses Charles Syng, John Gräff and Adam Bremich.

Car—Waas: January 28th, John Car to Mary Waas; witnesses Samuel Crowley, Noble Groan and Daniel McCurdy.

Röhr—Sweres (Uhlmar): February 29th, after dispensation, Martin Röhr to Catharine Sweres (Uhlmar); witnesses Charles Rauchbarth (Robert) and George Smith.

Cummings (Commyns)—Williams: February 9th, after dispensation, Paul Cummings (Commyns), a young man from Spain, to Catharine Ann Williams, widow; witnesses Manuel Maravir and Elizabeth Price.

Cronan Buttler: February 16th, after dispensation, Denis Cronan to Judith Buttler; witnesses Garret (Gerard) Barry and Sarah Sickel.

Gillis—Lefarty: February 19th, John Gillis to Catharine Lefarty; witnesses Michael Macra, Jane Macaulay, Margaret Nesbit and Susan Macauly.

Cambron—Mignot: February 23d, Peter Cambron to Pelagia Mignot, widow; witnesses Joseph Davenac, Francis Bangi and John Baptist Denerié.

Plattenberger—Bloom: February 27th, John Plattenberger (P.) to Elizabeth Bloom; witnesses David Tittemary, Anthony Blum and Thomas Cromley.

Eck—Dugan: April 17th, after dispensation, John Peter Eck to Catharine Dugan; witnesses Christopher Herberger and Rachel Frasure.

Burrell—McHuin: April 18th, John Burrell to Mary McHuin; witnesses Peirce Veal and Mary Veit.

Strack—Premaurer: May 1st at Hancock, Bucks county, Pa., John Will

liam Strack, widower, to Gertrude Premaurer, widow; witnesses Nicholas Macarty and James Hönig.

Essling—Bush: May 31st, James Essling to Margaret Bush; witnesses George Mayer and Mathias Grabel.

Ferguson—Witteer: June 4th, after dispensation, Archibald Ferguson to Mary Witteer; witnesses Joseph Würth and Barbara, his wife, and others.

Blum—Schreiner: June 8th, Peter Blum to Margaret Schreiner; witnesses Peter Field and Peter Cavill.

Herberger—Burk: June 11th, after dispensation, Christopher Herberger, widower, to Susan Burk; witnesses Joseph Würth, Barbara, his wife and Archibald Ferguson and wife.

Barron—Senner: June 15th, after dispensation, James Barron to Mary Senner; witnesses Thomas Pearce and Thomas Carroll.

Kräuscher—Treim: July 16th, John Kräuscher to Mary Dorothy Treim; witnesses Joseph Egg and Peter Treim.

Miller—Huber: August 2d, Simon Miller to Hannah Huber, both from the West Jersey mission; witnesses Adam Caspar, Christina Caspar and Anna Mary Miller.*

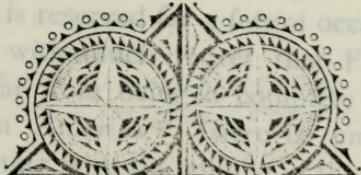
* Thus ends Father Farmer's marriage register, and immediately following the last entry, on the same page, is a record of his death, written by the hand of a fellow priest at St. Joseph's, most probably Father Robert Molineux. This record reads as follows:

"Hoc anno obiit piæ memorie R. Pater Ferdinandus Farmer alias Steinmyer 17° die Augusti. Requiescat in pace. Amen."

which he read last year before our Society.* Dr. Shea, too, in his "Catholic Church in Colonial Days," refers to it and gives fac-simile reproductions of its title-page and first entry.†

Only a small portion of the book is really Father Schneider's work, by far the greater part of it being taken up with the registers of his successor, Father John Baptist De Ritter, the publication of which is reserved for another occasion.

It will be noticed that Father Schneider's registers are far from complete. A record of his missionary labors in America begins in 1747, unfortunately, a very wide gap, beginning in 1747 and extending to 1758, and even then only the list of marriages is resumed. We are, therefore, left without any authentic account of the missionary's journeyings during the years that



* See page 27.

† See Shea, pp. 293, 402.

were probably the most interesting period of his labors, that of the hostile Indian incursions and massacres in Berks county.

The editor had originally intended to give, along with these registers, geographical and historical annotations; but his investigations have been so far suspended, and such a mass of valuable material has accumulated, that he has decided to utilize it in a separate volume, leaving the territory and time

FATHER SCHNEIDER'S

GOSHENHOPPEN REGISTERS,

now nearly completed. It is put in the form of a paper, which he intends to read before the American Catholic Historical Society some time in the early part of next year. Until then the uninitiated are left to guess at the location and present name of many of the places mentioned by our pioneer missionary, whose parish embraced all the territory in Pennsylvania

[Transcribed for the SOCIETY, and translated and prepared for publication, by
FRANCIS T. FUREY.]

THE contents of the oldest Catholic Church register of the original thirteen English colonies now known to be in existence are here given to the public. A brief mention of the book has already been made in this volume: Mr. Philip S. P. Connor describes its form and appearance in a paper which he read last year before our Society.* Dr. Shea, too, in his "Catholic Church in Colonial Days," refers to it and gives fac-simile reproductions of its title-page and first entry.†

Only a small portion of the book is really Father Schneider's work, by far the greater part of it being taken up with the registers of his successor, Father John Baptist De Ritter, the publication of which is reserved for a future occasion.

It will be noticed with much regret that Father Schneider's registers are far from being a complete record of his missionary labors in America. There is, unfortunately, a very wide gap, beginning with the middle of the year 1747 and extending to 1758; and even then only the list of marriages is resumed. We are, therefore, left without any authentic account of the missionary's journeyings during the years that

* See page 27.

John Larkin and Judith Conner, widow

† See Shea, pp. 393, 402.

were probably the most interesting period of his labors, that of the hostile Indian incursions and massacres in Berks county.

The editor had originally intended to give, along with these registers, geographical and historical annotations; but his investigations have been rewarded with so vast and rich a mass of valuable material that he has been persuaded to utilize it in a separate historical essay covering the territory and time of Father Schneider's mission in this country. This work is now nearly completed. It is put in the form of a paper, which he intends to read before the American Catholic Historical Society some time in the early part of next year. Until then the uninitiated are left to guess at the location and present name of many of the places mentioned by our pioneer missionary, whose parish embraced all the territory in Pennsylvania north of the Schuylkill and the Neshaminy rivers, and had the whole colony of New Jersey as an annexed mission.

We now proceed to give a translation and adaptation of the registers under their separate headings:

I. BAPTISMS.

BAPTISMS FOR THE YEAR 1741.

Kohl, Albertina, of George and Barbara Kohl, born May 6th, baptized August 23d, in John Utzman's house in Falkner's Swamp; sponsors John Utzman and Albertina (Luth.), his wife.

Magudiens, Catharine and Mary, of Patrick and —— Magudiens (Irish), baptized December 23d, in their parents' house, in the Swedish settlement; sponsor Judith Coners, widow.

Utzman, George, of John and Albertina (Luth.) Utzman, baptized December 26th; sponsor George Kuhn.

Lery, George Henry, of Derby Lery (Irish) and Anna Margaret ——, baptized December 28th, in the house of Henry Michel, who served as sponsor.

BAPTISMS FOR THE YEAR 1742.

Comins, Timothy, of Michael and —— Comins (Irish), baptized January 13th, in parents' house, in the Swedish colony; sponsors John Larkin and Judith Coners, widow.

- Crossby, Thomas, of Farrel and —— Crossby (Irish), baptized the same day, at the same place; sponsor Michael Magdanel.
- Mayer, Joseph Caspar, of Caspar and —— Mayer, baptized January 22d; sponsor Joseph Kuhn.
- Lang, Eva Mary, of James (Calv.) and Apollonia Lang, baptized February 28th; sponsors George Kuhn and his sister, Eva Mary.
- Frantz, Mary Apollonia, of James and —— Frantz, baptized March 4th, in Wendelin Helffer's house, in Bethlehem country; sponsors Simon Becker and Wendelin Helffer's wife.
- Friderich, George Reinold, of Philip (commonly called the stone-breaker) and —— Friderich, baptized March 9th, near Germantown; sponsors John George Schwartzmann and his wife.
- Kuhn, Anna Barbara, of Henry and Margaret Kuhn, baptized March 28th, in John Kuhn's house; sponsors John Kuhn and Anna Barbara, his wife.
- Kill, Philip, of George and —— (P.) Kill, baptized April 18th (Easter Sunday), in John Kuhn's house; sponsor Eva Maria Kuhn.
- Ccanceler, Sara, of John and —— Ccanceler (Irish), baptized April 20th, in Henry Guibson's house; sponsors Ambrose Riley and Judith, his wife.
- Pawlitz, Michael, of Jacob and —— (P.) Pawlitz, baptized May 17th, in parents' house in Allemängel.
- Meyer, John, (posthumous child) of John (P.) and Mary (P.) Meyer, baptized the same day at the same place; sponsor John Meyer (P.).
- Onan, Denis, of Denis and Rebecca Onan, baptized May 27th, in Christian Haug's house in Dinekum; sponsor Wendelin Helffer.
- Maguin, Margaret, of Henry and Mary Maguin; sponsor Mary Apollonia Helffer.
- Blayny, John, of Edmund and Ann Blayny; sponsor Patrick Karmick.
- McCardy, Nicholas, of Edward and Catharine McCardy; sponsor Edmund Gueréti.
- McCardy, Edward, of the same parents; sponsor Lawrence Mair.
- Dörm, John, of John and Catharine Dörm; sponsor Denis Onan.
(All of the above were Catholics, beginning with Onan, Denis.)
- Spengler, Mary Eva, of Peter (P.) and Mary Eva Spengler, baptized July 25th, in John Kuhn's house; sponsor George Kuhn.
- Bricker, Ann Elizabeth, of John and Barbara (P.) Bricker, baptized August 15th, in Jacob Pawlitz's house; sponsors James (P.) and Anna (P.) Lantz.
- MaKarmick, Elias, of Patrick and —— MaKarmick, baptized August 29th, in Christian Haug's house; sponsors Lawrence Mair and Ann Blayny.
- Schwartz, George James, of John (puddler) and Agnes Schwartz, baptized September 26th, in John Kuhn's house; sponsor James Danckel.

[Here Father Schneider makes an entry to the effect that in the latter part of August three persons, whose names were not recorded, were baptized at the New Forge, near Jotter's Mill.]

—, John and David, children of a widow whose husband was a Protestant, baptized October 17th, in the house of William Hall (Irish), near North Wales Meeting House.

Haug, Simon, of Christian and —— Haug, baptized October 28th, in parents' house; sponsors Thomas McCarty and his wife.

Helffer, Mary Apollonia, of Wendelin and Mary Apollonia Helffer, baptized in the same place; sponsors John Utzman and Anna Barbara Lorentz.

Gust, Rosina, of Henry and Mary Magdalen Gust, baptized November 7th, in the chapel in Philadelphia; sponsor George Esselin.

Arnold, George, of George and —— Arnold, baptized November 8th, in parents' house, in Germantown; sponsor Catharine Spengler, wife of George Spengler, who stood *quasi* god-father.

Molitor, Anna Martha, of John and —— (P.) Molitor, baptized the same day and in the same place; sponsor Anna Martha, wife of John Schmidt, who stood as *quasi* god-father.

Lechler, John, of George Ernest (weaver) and —— (P.) Lechler, baptized December 12th, in Mark Schiffer's house, in Oley.

Doeri, John, of James and —— Doeri, baptized December 13th, in Falkner's Swamp; sponsor John Utzman.

Keffer, John Peter, of Matthew and —— Keffer, baptized December 19th, in parents' house, at Maxetani; sponsor Ursula Luckenbihl.

Reppert, Mary Apollonia, of Stephen and —— Reppert, baptized December 25th, the Feast of the Nativity, in John Kuhn's house; sponsor Mary Apollonia Lang.

BAPTISMS FOR THE YEAR 1743.

Melchior, George, of Nicholas (P.) and —— Melchior, baptized February 13th, in Cushenhopen; sponsor John George Gauckler.

Johnson, John, of Patrick and —— Johnson, baptized February 14th, near New Furnace.

Calver, Patrick, of Philip and —— Calver, baptized February 27th, in Henry Guibson's house.

Becker, Elizabeth Mary, of Simon and Elizabeth (P.) Becker, baptized March 16th, in Wendelin Helffer's house; sponsors Maurice Lorentz and Eva Mary Immel.

Minime, Anna and Martha, of John and —— Minime, baptized March 17th, near Dörn Furnace; sponsor Edward Garden.

Leehoffer, Johanna Catharine Albertina, of Ursula Leeoffer and ——

_____, baptized March 22d, in the house of John Utzman, who stood sponsor.

Maurer, John, of John (Calv.) and M. Catharine (Calv.) Maurer, baptized April 4th, in the same house and with the same sponsor.

_____, James, of a certain married negress, baptized April 17th, in James Hoffman's house, in Philadelphia; sponsors James Hoffman and his wife.

Pulton, Charles, of Charles and Ruth Pulton (English), baptized May 28th, in parents' house, near Durham Road.

Dörm, Anna, of John and Catharine Dörm, baptized May 29th, the Feast of the Most Holy Trinity, in Thomas Garden's house, at Haycock; sponsors Patrick Cardy and Catharine, wife of Edward Cardy.

Mair, David, of Lawrence and Mary Mair, baptized May 30th, in Maurice Lorentz's house.

Meyer, Catharine, of John (P.) and Mary Meyer, baptized the same day at the same place; sponsors, for both Catharine Seibert, and for David Patrick MacKarmick.

Rilay, M. Margaret, of Ambrose and Judith Rilay, baptized June 19th, in parents' house, near New Furnace; sponsors Frank Gibson and Margaret, his wife.

Ridgens, Samuel, of John and Mary Ridgens, baptized May 29th, in Thomas Garden's house; sponsors Edward Cardy and his wife, Catharine.

_____, _____, of Patrick and _____ (an Irish married couple), baptized July 2d, in Handlon's house, in Frankford; sponsor Cornelius _____.

Fick, Mary Susanna, of Jodoc[?] (P.) and Anna Regina (P.) Fick, baptized July 17th, in Jacob Pawlitz's house; sponsor Godfrey Bezel.

Blany, Catharine, of Edmund and Anna Blany, baptized July 31st, in the house of Thomas Cardy, who stood sponsor.

Lorentz, John Wendelin, of Maurice and Barbara Lorentz, baptized August 1st, in parents' house; sponsors John Wendelin Helffer and A. M. Meyer.

Fitzcharroll, John and Gerald, of Patrick and Elizabeth Fitzcharroll, baptized in the same place; sponsors Lawrence Mair for John, Wendelin Helffer for Gerald, and A. M. Meyer for both.

MacKarmick, Martha, of Patrick and Johanna MacKarmick, baptized August 2d, in parents' house; sponsor Frank McAgane.

O'Nayl, Thomas, of John and Catharine O'Nayl, baptized on the same occasion; sponsor John McClaughlen.

Schüssler, John George, of Henry (Calv.) and Catharine Schüssler, baptized at the same place; sponsor James Frantz.

Stockschlager, John Adam, of John and A. Martha Stockschlager, baptized August 4th, in parents' house; sponsor John Adam Bender.

Utzman, Margaret Apollonia, of John and Albertina (Luth.) Utzman,

- Kohl, M. Apollonia, of John George and —— (P.) Kohl, baptized August 14th, in George Gauckler's house; sponsors Wendel Helffer and Mary Apollonia, his wife.
- Ccanceler, Elizabeth, of John and Mary Ccanceler, baptized August 24th, in Mark Schiffer's house, in Oley; sponsor John Mulcastor and Margaret, wife of Francis Gibson.
- Reiss, David, of Valentine and Elizabeth (P.) Reiss; sponsor ——, commonly known as "the old widow."
- Bender, John Peter, of Adam and Margaret (P.) Bender, baptized September 18th, in parents' house; sponsors John Stockschleger and A. Martha, his wife.
- Alter, John Martin, of John Martin and Catharine Alter, baptized October 5th, near the Glass Works; sponsor Joseph Walter.
- Schwartzmann, Andrew, of John and Anna Maria Schwartzmann, baptized October 6th, in parents' house, near Germantown; sponsors Andrew Engelhard and Walburga, his wife.
- Laydon, James, of Maurice and Margaret (Linnert) Laydon, baptized October 16th, in John Mulcastor's house; sponsors Frank Gibson and Margaret, his wife.
- Mayer, Peter James, of Caspar and —— Mayer, baptized December 26th, in John Utzman's house; sponsor James Doeri.
- Onan, Mary, of Denis and Rebecca Onan, baptized December 28th, in parents' house; sponsor Ann Blainy.
- Rilay, Thomas, of Hugh and —— Rilay, baptized in Thomas Cardy's house; sponsor Edmund Blany.

BAPTISMS FOR THE YEAR 1744.

- Savage, Henry, of Henry and —— Savage, baptized January 1st, in the chapel in Philadelphia; sponsor Catharine Spengler.
- , Eva Helena, of a certain English married couple, baptized January 8th, in John Kuhn's house; sponsor M. Eva Schmidt.
- Stagle, Melon, of Matthew and Anna Stagle, baptized March 18th, in Maurice Lorentz's house, in New Jersey; sponsor Patrick MacKarmick.
- Ridgens, John, of John and Mary Ridgens; sponsors James Lorentz and Catharine Seibert.
- Riley, John, of Charles and Sarah Riley, baptized March 27th, in Henry Gibson's house; sponsors Frank Gibson and Margaret, his wife.
- Cawlvert, William, of Patrick and Margaret Cawlvert; sponsors Philip Cawlvert and Margaret Gibson.
- Utzman, Margaret Apollonia, of John and Albertina (Luth.) Utzman,

- baptized March 28th in parents' house ; sponsors Wendel Helffer and Apollonia, his wife.
- Bischof, Paul, of Peter and Charlotta Bischof, baptized April 1st, in the chapel in Philadelphia ; sponsors Paul Müller and Elizabeth Gatringer.
- Müller, Charlotte Elizabeth, of Paul and M. Magdalen Müller, baptized April 2d, in the same place ; sponsors Peter Bischoff and Elizabeth Gatringer.
- Staab, Eva Catharine, of John Adam and Catharine Staab, baptized April 15th, in parents' house, in Allemängel ; sponsors George Kuhn and Sara Catharine Bewerts.
- Koch, Henry, of John Adam and A. Maria (Con.) Koch, baptized April 17th, at Cedar Creek ; sponsors Henry Kuhn and Marg. his wife.
- Kuhn, Margaret, of Henry and Margaret Kuhn, baptized April 22d, in John Kuhn's house ; sponsors John Eckenroth and Margaret, his wife.
- Schmidt, A. Barbara, of Philip and Eva Mary Schmidt ; sponsors John Kuhn and Anna Barbara, his wife.
- Wentzel, Simon, of John William and Catharine (P.) Wentzel, baptized April 25th, at the Glass Works ; sponsors Simon Griesmeyer and Susan, his wife.
- , Margaret Elizabeth, an adult, baptized April 30th, in the chapel in Philadelphia ; sponsor Elizabeth Gatringer.
- , Christina, an adult Negress, slave (or servant) of Dr. Brown, in whose house she was baptized ; sponsors the same Dr. Brown and his wife.
- Griesmeyer, Anna Mary, of Simon and Susanna Griesmeyer ; sponsors Caspar Alter and A. M., his wife.
- Madin, Margaret, of Patrick and Sarah Madin, baptized May (April) 9th, in Michael Comins' house, at Branson's Iron Works ; sponsors William Sands and Frances Langford.
- Maxfield, Margaret, of James and Catharine Maxfield ; sponsor Patrick Madin.
- Konlen, Patrick, of Denis and Honora Konlen ; sponsor Susan Hickey.
- Comins, Thomas, of Michael and Anna Comins ; sponsor Thomas Connor.
- Mair, Helena, of Lawrence and Mary Mair, baptized May 19th, in Jacob Frantz's house, in New Jersey ; sponsors John Murphy and A. M. Meyer.
- Buttler, William, of James and Mary Buttler ; sponsors James Toy and Catharine Morgan.
- Sauter, Simon, of Philip and Christina Sauter, baptized June 6th, in Matthew Geiger's house, in New Jersey ; sponsors Simon Griesmeyer and A. M. Beitelmann.

- D Geiger, John Henry, of Matthew and A. Mary Geiger; sponsors William Wentzel and M. Eva Halter.
- G Bucher, Elizabeth, of Peter and A. Barbara Bucher, baptized June 17th, in Jacob Pawlitz's house, in Allemängel; sponsors Jacob Pawlitz and M. Elizabeth Seissloff.
- M Lechler, Martin, of George Ernest and M. Magdalene (P.) Lechler, baptized July 24th, in parents' house, in Oley; sponsors Martin Reisel and Catharine Riffel.
- S Eckenroth, Margaret, of John and Margaret Eckenroth, baptized July 25th, in the priest's house; sponsors Wendel Helfier and Apollonia, his wife.
- C Connely, Peter, of Bernard and Brigid Connely, baptized July 27th, in Thomas Cardy's house; sponsors Edward Cardy and Catharine Harvey.
- H Frantz, Elizabeth, of Jacob and Eva M. Frantz, baptized July 29th, in parents' house; sponsors Adam Sommer and Elizabeth Reiffenberger.
- N Kelsey, Anna, of Bartholomew and ——— Kelsey, baptized July 30th, in parents' house, at Bonbrook; sponsor Nicholas Power.
- Chateau, A. Barbara and Catharine, of Nicholas (Calv.) and M. Eva Chateau, baptized August 7th, in John Molitor's house, near Germantown; sponsors A. Barbara Fridrich for the former, and Catharine Riffel for the latter.
- A Groskopff, A. Margaret, of James and Anna Mary (Calv.) Groskopff; sponsor John Molitor.
- D Normand, Richard, of John and Johanna Normand, baptized August 19th, in James Darnay's house, near Branson's Iron Works; sponsors James Darnay and Rose, his wife.
- S Shay, John, of Edward and Eleanor Shay, in Michael Comins' house; sponsors Michael Comins and Sarah, his wife.
- R Arnold, ———, of George and Margaret Arnold, baptized September 2d, in George Arnold's house in Philadelphia; sponsor Catharine Spangler.
- K Fues, Margaret, of John and Dorothea Fues, baptized September 20th, in George Ernest Lechler's house, in Oley; sponsors Martin Reisel and Margaret Gibson.

BAPTISMS FOR THE YEAR 1745.

- R Ruffener, Jo. M. Eva, of Simon and M. Barbara Ruffener, baptized February 4th, near Croner's Mill; sponsor M. Eva Lorentz.
- W McCarty, Thomas, of Patrick and Ann (P.) McCarty, baptized February 17th, at Haycock; sponsors Matthew Handlon and Ann Blany.

- Dörm, Margaret, of John (P.) and Catharine Dörm; sponsors Denis Onan and Ann Blany.
- Gibson, Henry, of Frank and Margaret Gibson, baptized March 31st, in Charles Riles's house; sponsors Charles Riles and his wife.
- Johnson, Edward, of Patrick and ——— Johnson, baptized April 16th; sponsors John Utzman and Albertina, his wife.
- Morgan, Ann, of Francis and Catharine Morgan, baptized April 20th, sponsors John McCray and A. M. Meyer.
- Sommer, John Adam, of Adam and ——— Sommer, baptized April 20th, sponsor James Frantz.
- Minimay, John, of John and Mary Minimay, baptized April 22d.
- Canceler, George Ernest, of John and Mary Canceler, baptized May 23d; sponsors George Ernest Lechler and his wife.
- Reppert, Daniel, of Stephen and ——— Reppert, baptized May 26th; sponsors James Lang and Apollonia, his wife.
- Halter, Andrew, of Caspar and Anna Eva Halter, baptized June 2d, in Philadelphia; sponsors Martin Gassner and his wife.
- Noulen, Ann, of Denis and Honora Noulen, baptized June 16th; sponsors Thomas Donahew and Rose Darnay.
- Normand, Joseph, of John and Johanna Normand, baptized June 19th, sponsor James Darnay.
- Grismeyer, M. Agnes, of Simon and Susanna Grismeyer, baptized July 9th; sponsors Caspar and Christina Alter.
- Alter, A. Margaret, of Martin and Catharine Alter; sponsors Christopher Stumpff and Margaret Schäffer.
- Doeri, George Peter, of James and ——— Doeri, baptized August 12th; sponsors George Kuhn and Catharine, his wife.
- Pulton, Barbara, of Charles and Ruth Pulton; sponsor Catharine Harvey.
- , Isaac, of a certain Sarah, who said her husband was a Catholic; sponsor Charles Pulton.
- Riles, Elizabeth, of Charles and Sarah Riles; sponsor Michael Comins.
- Staab, George Adam, of Adam and Catharine Staab; sponsors Adam Koch and Anna Mary, his wife.
- Koch, Frederick, of Adam and Anna Mary Koch; sponsor Henry Kuhn.
- Væth, Elizabeth, of Adam and Magdalen (Brückner) Væth; sponsors John Peter Högener and Elizabeth, his wife.
- Molitor, Elizabeth, of John and ——— Molitor; sponsor Adam Spæth.
- Riffel, Anna Barbara, of Matthew and Christina Riffel; sponsors John Kuhn and Anna Barbara, his wife.
- Wolflinger, —, of Bernard and ——— Wolflinger.
- Kuhn, M. Otilia, of Henry and Margaret Kuhn; sponsor Otilia Meyer.
- Schmidt, Catharine, of Philip and Eva Mary Schmidt; sponsors George and Catharine Kuhn.

BAPTISMS FOR THE YEAR 1746.

- Krafft, John George and Michael, twins, of Anna Catharine, widow of Frederick Krafft, baptized February 20th; sponsors John George Gauckler and Michael Reiser (Luth.).
- Kohl, George Bernard, of George and ——— Kohl, baptized March 9th.
- Connely, Mary, of Bernard and ——— Connely, baptized March 16th; sponsor Ann, wife of Edmund Blany.
- Castelah, Mary, of Pierce and Sarah Castelah, baptized March 23d; sponsors Thomas Catugh and Mary, wife of Patrick Johnson.
- Madin, Elizabeth, of Patrick and Sarah Madin; sponsors James Ryan and Eleanor Püser.
- Flaharty, Margaret, of Patrick and Frances Flaharty; sponsors Charles Riles and A. M. Utzmann.
- Kuhn, George James, of George and Catharine Kuhn, baptized March 31st; sponsors Jacob Riffel and Otilia Meyer.
- Ridgens, Margaret, of John and Mary Ridgens, baptized April 11th; sponsor Edward Morpheu.
- Meyer, John James, of John and Anna Mary Meyer, baptized April 13th; sponsor Jacob Lorentz.
- Onan, Rebecca, of Denis and Rebecca Onan, baptized April 14th; sponsors Matthew Handlon and Ann, wife of Edmund Blany.
- Stockschleger, M. Apollonia, of John and A. Martha Stockschleger, baptized April 17th; sponsors John Wendelin Helffer and Apollonia, his wife.
- Steyerwald, M. Catharine, of Theobald and A. Marg. Steyerwald, baptized April 20th; sponsor Adam Koch.
- Keffer, A. Dorothy, of Matthew and A. M. Keffer; sponsors John Fues and Dorothy, his wife.
- Helffer, John Maurice, of John Wendelin and Apollonia Helffer, baptized May 11th; sponsors Maurice Lorentz and John Stockschleger.
- Kerck, Mary, of John and Bridget Kerck, baptized June 15th; sponsors Thomas Donahew and Eleanor Shehea.
- Ulrich, John Francis, of John and Barbara Ulrich; sponsor Frank Gibson.
- Lechler, Anthony, of George Ernest and M. Magdalene Lechler, baptized June 16th; sponsor the priest.
- Cognway, Margaret, of John and Mary Cognway, baptized June 29th; sponsors John McCray and Catharine, wife of Francis Morgan.
- Stasy, Matthew, of Matthew and Ann Stasy, sponsors John McClaughlen and Gaudentia, his wife.

- Mair, John, of Lawrence and ——— Mair; sponsor Edward Morpheu.
- Spies, Anna Magdalen, of Wolfgang and Catharine Spies, baptized July 14th; sponsor A. Mary Bechtl.
- Lorentz, Joseph, of Maurice and Barbara Lorentz, baptized July 17th; sponsors John Wendelin Helffer and Apollonia, his wife.
- Fuss, A. Catharine, of John and Dorothy Fuss, baptized July 20th; sponsors Adam Staab and Catharine, his wife.
- Wentzel, Theodore, of William and Catharine Wentzel, baptized August 5th, in Matthew Geiger's house; sponsor the priest.
- Villar, John George, of Anthony and M. Eva Villar, baptized September 14th, in Philadelphia; sponsors John George Ulrich and Anna Catharine ——.
- Shaw, Johanna, of ——— and ——— Shaw, baptized September 21st.
- Reppert, James, of Stephen and ——— Reppert, baptized September 28th; sponsors James Lang (P.) and Apollonia, his wife.
- Schwager, Wolfgang Adam, of Peter and Anna Magdalen Schwager; sponsors Adam Væth (the bridge builder) and Magdalen, his wife.
- Sommer, John Henry, of Adam and ——— Sommer, baptized September 29th, in the priest's house; sponsor John Henry Pisbing.
- Gassner, Edward Daniel, of Caspar and Elizabeth Gassner, baptized October 5th, in Philadelphia; sponsor Edward ——.
- Darsey, Daniel and Johanna, of Charles and Elizabeth Darsey, baptized October 6th, in Matthew Geiger's house; sponsor James Lestrange.
- Guill, Peter, of Patrick and ——— Guill; sponsor Daniel Sulivan.
- Sauter, Philip, of Philip and Christina Sauter; sponsors John Martin Alter and Eva, wife of Caspar Alter.
- Bewerts, Henry, of John and M. Otilia Bewerts, baptized October 19th, in Adam Staab's house; sponsors Henry Kuhn and Margaret, his wife.
- Eckroth, Catharine, of John and Margaret Eckroth, baptized November 17th, in parents' house; sponsors George Kuhn and Catharine, his wife.
- Smith, Philip, af Patrick and Elizabeth Smith, baptized November 30th, at Haycock; sponsors Edmund Morphey and Catharine Harvey.

BAPTISMS FOR THE YEAR 1747.

- Noulen, Denis, of Denis and Honora Noulen, baptized January 8th; sponsor Edward Hogan.
- Hogan, Mary, of Edward and Sarah Hogan; sponsor Denis Noulen.

- Cardy, John, of Patrick and Ann Cardy, baptized January 18th, at Haycock.
- Handlon, John, of Matthew and Rachel Handlon; sponsors Edward Morpheu and Catharine Harvey.
- Ruffener, Adam, of Simon and M. Barbara Ruffener, baptized April 17th, in the preist's house; sponsors Adam Brückner and Magdalen, his wife.
- Kuhn, Anna Catharine, of Henry and Margaret Kuhn, baptized April 13th, in parents' house; sponsors Adam Staab and A. Catharine, his wife.
- Minimay, William, of John and —— Minimay, baptized April 25th, in Thomas Cardy's house; sponsors Edward Cardy and Rebecca Onan.
- Smith, David, of Patrick and Elizabeth Smith; sponsors Thomas Cardy and Ann, his wife.
- Frantz, Simon, of Jacob and Eva M. Frantz, baptized April 26th; sponsors Simon Becker and —— Immel.
- Morgan, M. Elizabeth, of Frank and Catharine Morgan; sponsors David Conaugh and A. M. Meyer.
- Pulton, Ruth, of Charles and Ruth Pulton, baptized April 28th.
- Alter, Simon, of Caspar and Eva Alter, baptized May 4th; sponsors Simon Griesmeyer and Barbara Bachmann.
- Geiger, Simon, of Matthew and A. M. Geiger; sponsors Martin Alter and Christina, his sister.
- , Rachel; sponsor Simon Griesmeyer.
- Utzman, Sarah, of John and Albertina Utzman, baptized May 17th, sponsors Frank Gibson and Mary Johnson.
- Maxfield, Isabella, of Catharine, widow of James Maxfield; sponsors James Bryan and A. M. Utzman.
- Keragan, Thomas, of Manasses [Manus?] and Johanna (Crames) Keragan; sponsor Thomas Bissit.

[Thus abruptly ends Father Schneider's register of baptisms. Closely following, on the same page, but in a far different hand and much smaller characters, more difficult to read, are recorded three baptisms, dated November 18th, 1764 (which will be found placed in their proper chronological order in this list); and on the next page are two others, of the Bock (Buck) family, one dated October 16th, 1763, and the other of the year 1764, but without mention of month or day. Closely following the last of these is a single line of an unfinished record, which reads, "1740, 10 Julii Ann. Margaretha fil." Then, with two blank pages intervening, there is a whole page of entries of the Hookey family, which look as if they might have been copied in Father De Ritter's time from memoranda that had been kept privately by some interested person. The spelling of the surname may seem peculiar to modern eyes acquainted

with the present generation of the family; but it is the same as was used by Father De Ritter thirty years later than the birth of these children.

There are a few other records of the year 1764, preceding the death of Father Schneider, which occurred on July 10th of that year; and in these instances Father Farmer came from Philadelphia to officiate. The few scattered registers referred to above are given below in regular chronological order.]

Hucki, Elizabeth, of Nicholas and Catharine (Kleyss) Hucki, born September 29th, 1751, baptized October 17th following in Edward Carty's house; sponsors Anthony Grüsser and Elizabeth, his wife.

Hucki, Catharine, of the same parents, born January 12th, 1753, baptized February 18th following, in the same place; sponsors George Kohl and Barbara, his wife.

Hucki, Anthony,* of the same parents, born April ——, 1755, baptized on the 17th of the same month, *iibid.*; sponsors Anthony Grüsser and Elizabeth Kleyss, his wife.

Hucki, Nicholas, of the same parents, born about the end of March or beginning of April, 1757, baptized in the same place on April 17th of the same year; sponsors Joseph Kohl and Barbara Henrich.

Hucki, John George,† of the same parents, born May 6th, 1759, baptized in the same place June 17th following; sponsors George Kohl and Barbara Kohl.

Bock, Leonard, of Nicholas and Apollonia Bock, baptized October 10th, 1763, sponsors Leonard Beutelman and Salome Fricker.

Bock, Joseph, of the same parents, baptized —— ——, 1764, sponsor Joseph Kohl.

Schmidt, John George, of Philip and Ursula (Zip) Schmidt, born November 23d, 1763, baptized [privately?] when eleven weeks old, by Henry Fredder, the schoolmaster, at Couissahopen; Chrism given by P. Frambachs [ceremonies supplied by Father Farmer?]; sponsors George Zip and Eva Zip.

Ristel, Bernard, of Matthew and Christina (Danner) Ristel, born in Ma-cunshi, May 22d, 1764, baptized June 30th following, at Goshenhoppen, by Father Farmer; sponsors Melchior Ziegler and Catharine, his wife.

Röhr, John Martin, of Martin and Anna Mary Röhr, born this year, baptized in the parents' house the same month as the last named infant by Father Ferdinand Farmer, Father Theodore [Schneider] being then in his last illness; sponsors John Grett and Elizabeth, his wife.

Lorentz, Henry, of Maurice and Mary Lorentz, baptized November 18th; sponsors Henry Fredder and Anna Mary, his wife.

* Ancestor of the Drexel family of Philadelphia.

† Ancestor of the present Hookey family of Philadelphia.

Norbudy, John Daniel, of Henry and Mary Norbudy; sponsors Henry Hein and Magdalen, his wife.

Hoffman, Margaret, of Michael and Catharine Hoffman; sponsors Martin and Catharine Moulier.

[The last three entries, which are recorded on the same page with the last of Father Schneider's own records, are so indistinctly written that some of the words can only be guessed at. They are the last in date recorded at Goshenhoppen prior to Father De Ritter's arrival in the Summer of 1765, after which time the registers were kept regularly.]

II. MARRIAGES.

Laub— : December 8th, 1741, in the chapel in Philadelphia, John Michael Laub to Regina ——, widow; witnesses John Schmidt and several others, Protestants as well as Catholics.

Dubon—Krebs: March 7th [1742], *ibid.*, Lawrence Dubon, widower, to Anna Mary Walburger (Luth.), widow of Jacob Krebs, in the presence of several witnesses.

Magdanel—Welsh: March 9th, *ibid.*, after dispensation and in presence of witnesses, Edmund Magdanel to Sarah Welsh, both Irish.

Rilay— : April 19th, after publication of the banns in the city and in the country, in Henry Guibson's house, in presence of many witnesses, Catholics and non-Catholics, Ambrose Rilay to Judith (O'Nayl) ——, widow.

Schwartz—Fischer: July 12th, in George Zimmermann's house, John Schwartz, puddler, to Agnes Fischer (P.); witnesses George Zimmermann and wife.

Müller—Gärtner: Christmas day, in John Kuhn's house, John Henry Müller (P.) to Anna Margaret Gärtner (P.), in the presence of witnesses.

Högner— : March 8th [1743], in the Philadelphia chapel, Peter Högner, widower, to Elizabeth —— (P.), widow; in presence of several witnesses.

Staab—Bewerts: April 4th, in John Utzman's house in Falkner's swamp, John Adam Staab to Catharine Bewerts; several witnesses were present.

Gibson—Brodbeck: April 5th, in Henry Gibson's house on the Schuylkill, Frank, son of the said Henry Gibson, to Margaret Brodbeck, a German; witnesses the bridegroom's father and mother and another married couple of the neighborhood.

Müller—Wallrich: April 11th, in the Philadelphia chapel, Paul Müller to Mary Magdalen Wallrich; witnesses the bride's parents and several others.

- Beck—Stengler: April 12th, *ibid.*, John Beck to Barbara Stengler, both Lutherans; witnesses Catharine Spengler and several Protestants.
- Schmidt—Kuhn: April 26th, in John Kuhn's house, Philip Schmidt to Eva Kuhn; witnesses the bride's parents and several others.
- Grosskopf—Stumpf: September 5th, in the Philadelphia chapel, Jacob Grosskopf to Anna Mary Stumpf; witnesses a number of Protestants, relatives of the bride's father, who had recently come here with her.
- Smith—Sanders: November 8th, in the priest's house, John Smith to Margaret Sanders; witnesses some English people who came with the young couple, Peter Schwager and Valentine Wildt.
- Cardy [McCarty]—Sanderson: February 14th [1744], at Haycock, Patrick Cardy to Ann Sanderson (P.); witnesses the bridegroom's parents, brothers and sisters.
- Schwager—Schwitz: February 28th, in the priest's house, John Peter Schwager, widower, to Anna Magdalen Schwitz (Luth.); witnesses Valentine Wild and several Protestants.
- Morgan—Seibert: May 19th, in Jacob Frantz's house in New Jersey, Francis Morgan, an Irishman, to Catharine Seibert; witnesses Jacob Frantz and his wife, and others.
- Fernandez—Leonard: September 24th, in Charles Riles's house, John Fernandez, an Italian, to Margaret Leonard, an Irish girl; witnesses Charles Riles, James Darnay and others.
- Kuhn—Riffel: November 27th, in John Kuhn's house, John George Kuhn to Catharine Riffel; witnesses the bridegroom's parents and brothers, and others.
- Reisel—Bewerts: December 16th, in Jacob Pawlitz's house in Alle-mængel, Martin Reisel to Sarah Catharine Bewerts; witnesses the bride's parents and others.
- Hopkins—Roosberry: January 6th, 1745, in Henry Gibson's house, James Hopkins to Mary Roosberry; witnesses Henry Gibson and Frank Gibson.
- Jacks—Herp: December 26th, in Jacob Keller's house, Michael Jacks to Catharine Herp (Luth.); witnesses Jacob Keller and Nicholas Schappert.
- Schappert—Stockschleger: April 17th, 1746, Nicholas Schappert to Mary Clara Stockschleger; witnesses the bride's father and Wendel Helffer.
- Hecht—Fridrich: January 1st, 1747, William Hecht to Barbara Fridrich; witnesses several Catholics and some others.
- Riffel—_____: January 8th, Jacob Riffel to Mary Catharine _____; witnesses Maurice Lorentz and his wife.
- [Here there is a wide gap of eleven years in the marriage registry. Why this record is resumed at all, while that of baptisms is not, will, most probably, ever remain a mystery. The entries of marriages for the

six years beginning with 1758 are in the same handwriting as those we have already given. They are as follows:]

Ehrman—Sigfrid: January 30th, 1758, in George Sigfrid's house in the Oley hills, John Ehrman to Eva Sigfrid; witnesses George Sigfrid, the bride's father, John Michael and Andrew, her brothers, and others.

Ledermann—Becker: February 6th, in Philadelphia, John Ledermann to Catharine Becker.

Kientz—Geidlanger: at the same time and place, Michael Kientz to Catharine Geidlanger.

Riedacker—Brunner: April 19th, 1759, in the chapel [at Goshenhoppen], Jacob Riedacker (Luth.) to Anna Mary Brunner; witnesses Maurice Lorenz and Nicholas Frantz.

Fricker—Kohl: April 16th, 1760, in the chapel [at Goshenhoppen], John Fricker, widower, to Salome Kohl; witnesses Michael Kohl, Maurice Lorenz and others.

Kohl—Becher: in George Kohl's house, Michael Kohl to Elizabeth Becher; witnesses the bridegroom's father, the bride's father and others.

Zipp—Schreik: June 26th, 1761, in the chapel [at Goshenhoppen], Joseph Zipp to Apollonia Schreik; witnesses Maurice Lorenz and John Wendel Lorenz.

Müller—Grünewald: April 19th, in Edward Cardy's [McCarty] house, Michael Müller to Elizabeth Grünewald; witnesses the bride's father and others.

Bock—Kohl: April 21st, in George Kohl's house, Nicholas Bock to Apollonia Kohl; witnesses the bride's parents and others.

Lorentz—Reppert: May 12th, in the chapel [at Goshenhoppen], Maurice Lorenz to Mary Apollonia Reppert; witnesses Nicholas Cardy, Wendel Lorenz and others.

Reppert—Peter: June 30th, *ibid.*, Melchior Reppert to Barbara Peter; witnesses Mathias Reichart, Joseph Lorenz and others.

Eimold—Meck: April 22d, 1762, *ibid.*, Peter Eimold to Marian Meck; witnesses Maurice Lorenz and Joseph Lorenz.

Egg—_____: October 26th, *ibid.*, John Egg, Sr., widower, to Mary Magdalen _____; witnesses Francis Hartman and Maurice Lorenz.

Keffer—Hartmann: November 7th, in Christopher Henrich's house, Peter Keffer to Barbara Hartmann; witnesses Joseph Lorenz and Wendel Lorenz.

Sigfrid—Zweyer: November 8th, in Zweyer's house in the Oley Hills, Andrew Sigfrid to Mary Agatha Zweyer; witnesses Jacob Kuhn and Paul Huck.

Stahl—Kolb: December 13th, *ibid.*, Michael Stahl to Margaret Kolb; witnesses Paul Huck and Anthony Zinck.

Shaw—Carroll: December 20th, in John Faller's house, Denis Shaw to Ann Carroll; witnesses Philip McDeed and his wife.

Huck—Zweyer: April 11th, 1763, in Zweyer's house, Paul Huck to Julianne Zweyer; witnesses the bride's parents and others.

Lorentz—Kauffmann: June 7th, in the chapel [at Goshenhoppen], Wendel Lorentz to M. Eva Kauffmann; witnesses Maurice Lorentz, Joseph Lorentz and others.

Zweyer—Stahl: June 13th, in Zweyer's house, Stephen Zweyer to Anna Mary Stahl; witnesses the bridegroom's parents and others.

Leibig—Kraus: August 2d, in the chapel [at Goshenhoppen], John Leibig to Gertrude Kraus; witnesses George Demand and John Bischoff.

Bewerts—Eckroth: August 14th, in Philip Schmid's house in Magunshi, Conrad Bewerts to Anna Margaret Eckroth.

[Thus ends Father Schneider's marriage register; and before the arrival of Father De Ritter only one more marriage is recorded in the book, namely, the following:]

Grünwald—Schmidt: June 18th, 1765, in Macunshi, by Father Farmer, John Grünwald to Barbara Schmidt; witnesses Henry Fredder, Christian Henrich and Mathias Riffel.

III. BURIALS.

[Of these only three are recorded before Father De Ritter came to Goshenhoppen, and none of them are dated; they are:]

Kuhn, Margaret, daughter of Henry and —— Kuhn, died July 19th, from being burnt while her parents were away attending a religious service at Magunshi, buried July 21st, near her father's house at Cedron Creek.

Maguin, Mary, wife of Henry Maguin, buried May 27th at Dinekum [Tinicum].

Bisping, Henry, commonly called "the old Hollander," died December 13th, after having been fortified with the last rites, buried December 15th, near the church used in common by the Calvinists and the Lutherans, above Goshenhoppen.



tic mythology or the Jehovah of Hebrew theology. The termination *-es* is well known to be simply a diminutive; thus combining the two and allowing for different significations of the initial vowel, we have *Eslan*, the very example quoted by the author, and which may be translated a little god or the son of a god, *i.e.* a descendant of *Odin*. The Saxon word *es* is probably derived from the Latin *deus*, and the Germanic *dis*, beside, while in Icelandic dialect *dis* means a head.

A somewhat different translation is given of *Esling* in the name of the well-known Imperial Free City of Nuremberg, where the name of the city is given in Latin as *Norimbergae*.

DEPARTMENT OF GENEALOGIES.

In response to the circular of the Genealogical Committee published in the first volume of these "Records," the following genealogies have been furnished the AMERICAN CATHOLIC HISTORICAL SOCIETY, and several others are in course of preparation for subsequent publication or filing in the Society's archives. The Committee has lost by death since its last report the valuable services of Mr. Thompson Westcott; and Mr. Edward J. Aledo has been appointed to the vacancy thus created.

CHARLES H. A. ESLING,

Chairman of Committee.

NOVEMBER 20th, 1888.

ESLING.

PRELIMINARY NOTE.

The name of *ESLING* is a primitive in family nomenclature, and in its various spellings of *Esling*, *Asling*, *Isling*, etc., can be traced back to very remote antiquity. Frequently the penultimate *S* is doubled, sometimes this second *S* is changed into *T*, thus *Estling* or *Esterling*, though probably the inserted *T* instead of indicating a harsher form denotes a derivative of totally different root coming from *Oester* or *East*, signifying much the same thing as our English *Easter*, and indicating one who comes from the East, whereas the softer form has, as will be shown, quite a different signification. It is noteworthy that in England the *T* is more frequently inserted than in Germany. Ferguson in his "Teutonic Name System applied to the Family Names of France, England and Germany," published by Williams & Howgate, London, 1864, says, on page 119, that the particles *as*, *os*, *es*, etc., are Norse words signifying much the same as the Greek *Theos*, or the Latin *Deus*, and applicable to the Norsemen's god, *Odin*, the counterpart of the *Jupiter* of the clas-

sic mythology or the Jehovah of Hebrew theology. The termination *ling* is well known to be simply a diminutive; thus combining the two and allowing for different aspirations of the initial vowel, we have ESLING, the very example quoted by the author, and which may be translated a little god or the son of a god, to wit: a descendant of Odin. The Saxon word *Ing* also means a meadow, and sometimes a home, from which is probably derived our modern word *Ingle*, meaning a hearth or fire-side, while in Icelandic dialect *ling* means a heath.

A somewhat different rendition is given of the word Esslingen, the name of the well-known Imperial Free City of Suabia, Wurtemburg, which name is said to be a derivation of the compound German words *Eisen*, iron, and *Klingen*, to clink, *i. e.*, by striking, hence the compound, to work in iron. May we not be permitted to accommodate this with the previous interpretation, and then by translating it back to German get Es ein-Klinger, God, a blow striker; *i. e.*, Odin, the thunderer. (*See Webster's Dictionary*, edition of 1861, page 1424.)*

Esslingen is an imperial city of Suabia, situated on the river Neckar, about nine miles from Stuttgart. It was founded in the eighth century. Its antiquity is proved by the fact that Charlemagne mentions it under the name of *Cella Ezzelinga* in a patent of collection, which he accorded to Volrad, Abbot of the Church of St. Denys, at Esslingen, in which he allows him to collect not only at Esslingen, but also at Germund, to relieve the necessities of certain convents. For an interesting account of the city, see Moreis' *Dictionnaire Historique*. This account comes down, however, only to the eighteenth century, and subsequent authors must be consulted for the city's later history.† The arms of the city as given in Helmer's *Wappens Buch*, Vol. II., plates of cities, page 16, are an Eagle *Sable* displayed on a shield *Or*. In the same work, published at Nuremberg, edition of 1700, and which seems to be a standard authority on German Heraldry, certainly a very copious one, under the head of *Schlessingische*, that is, *of or belonging to Silesia*, is the coat of arms marked "DIE ESSLINGER," that is, THE ESLINGS, the German termination being the nominative plural of the patronymic Esling, meaning and referring to the entire family, Esslinger and Esling being the same name generically, the later generations dropping the termination *er*.

* "The name of this God is spelt *Odin* when referred to as the object of Scandinavian worship; *Woden* when applied directly to the deity of the Saxons."—*Bulwer's Harold*, note to chapter II.

† "For a full and amusing account of Meister Heinrich von Esslingen, *i. e.*, 'Master Henry, of the city of Esslingen,' a famous troubadour and satirist, who, about the year 1280, conducted a school of minnesingers in that town from which he took his name, see *Didot, Nouvelle Biographie Universelle*, edited by Dr. Hofer; 46 volumes, Paris, 1852-1866; and also Larousse, Vol. VII., page 955. He was particularly severe in satirizing Rudolph of Hapsburg, on his accession to the imperial throne. His poems preserved in *M.S.* in the imperial library (Paris?) marked No. 7366, have a curious colored portrait as a frontispiece."

"Arms, *or*, a tortoise in pale, *vert*, the shield surmounted by a mantle and helmet full-faced. Crest, from a ducal coronet, *or*, two wings addosSED of the first, charged over both with a tortoise, paleways *vert*."

This would clearly indicate that the family bearing these arms was of ducal rank in Silesia, and knighted prior to the year 1605, the date of the publication of the *Wappens Buch*. But this is not all. That this family was one of prominence may be inferred from the fact that Marc de Wilson, Sieur de la Colombiere, chevalier de l'ordre de St. Michel, etc., etc., in his celebrated work, *La Science Héroïque*, Paris, 1644, page 342, and plate No. 44, in treating of the typical signification of animals in heraldic emblazonment selects this shield: DIE ESSLINGER, from among all the arms of continental Europe, as the best exemplification of THE TORTOISE, and thus quaintly comments upon it:

"DIE ESSLINGER, en Silesie, d' *or*, a une tortue de Sable Montant. La Tortue est le Symbole de parrasse, et quelquesuns aussi luy ont fait representer la garde de Virginité, pource qu'étant tardive & n'abandonnant jamais sa maison, cela signifie qu'elle qui est curieuse de se la conserver, doit peu souvent paroître en public, d'où est venu ce beau mot de Boëce: *Casta pudicitiam servat domus*. Les poètes ont feint que la tortue porte toujours sa maison sur le dos, pource que Jupiter ayant comie aux nopeces de Thetis tous les animaux, ils y comparurent tous excepté la Tortue, ce quay de grānd Dieu indigné en voulut savoir la cause, qui fut pour toute raison qui'il n'y avoit meilleur logis que chez soi elle se tenait contente et ne le vouloit abandonner, ce qui obligea Jupiter à la condamner à porter toujours sa maison sur soy."*

Two things are to be noted here, first, that the date of the publication of *La Science Héroïque*, 1644, confirms what has been said about these arms having been granted prior to 1605, the date of the earliest edition of Helmer's work, and secondly, while Helmers gives the color of the tortoise *vert*, Wilson makes it *sable*. The commentator, however, does not

[* The following is a translation of the words of the author, but it would be scarcely possible to repeat in English the quaint spirit of the old French text:]

"DIE ESSLINGER. In Silesia, *or*, a tortoise *Sable* mounting. The tortoise is the emblem of sloth, and some have likewise represented it as the typical guardian of virginity; because being sluggish and never leaving its house, it signifies that whoever is anxious to preserve this gift, ought to appear but seldom in public; whence comes the beautiful sentiment of Boetius: *A chaste house preserveth purity*.

"The poets have pretended that the tortoise always bears its house on its back, because Jupiter having invited all the animals to the wedding of Thetis, they all came but this one, whereat this great deity being justly indignant, inquired the cause, and received for his only answer, that the tortoise being unable to find any better lodging than its own home, was quite content to stay there, and declined to leave it, whereupon Jupiter declared it should never go out of it, and at once fastened the house to the reptile's back."]

seem to have remembered the fact that, at least from the days of Aesop, the tortoise has also been regarded as the exemplar of that patient virtue so well expressed in the canting motto of the Onslow family of England: *Festina Lente.*

"The tortoise is a long-lived animal and cannot be destroyed without some difficulty, and its shell is invulnerable to every attack of the most formidable foe; this may imply its proper use in armory." (Book of Family Crests, volume I, page 161, London, Reeves & Turner, 1882).

The name was probably introduced into modern Europe by the Ostermen or Saxons; this would account for its being common in Saxony or southern Germany. Thence it was probably borne by the Saxon invaders into Britain and perpetuated in ENGLAND, where it undoubtedly has a very ancient foothold. Another theory is, that it may have been brought by the Norsemen, under Rollo, into France, thence spreading from Normandy into western France, the Rhineland and southern Germany, and finally carried over into England by the Norman conquerors under William I.

It is said to be very common in Lincolnshire and along the east coast of England, and where it is spelt *Asling*, it is authoritatively supposed to be only a corrupted form of *Esling*. It is also perpetuated in "Islington," a suburb of London, probably nothing more than a contraction of Islings'town. Miss Strickland, in her "Queens of England," mentions that Adelicia of Louvaine, Queen consort of Henry I. and niece of Pope Calixtus II., gave her manor of ESSLINGHAM for a hospital; the termination *ham* signifies home, *i. e.*, Esling's home or village. The Earl of Ravensworth of Ravensworth Castle, Gateshead, Durham, before his succession to the Earldom, at the death of his father, Thomas Henry Liddell, in March, 1878, took his title as heir of Ravensworth from Esslington Park, and was known in the baronage as Lord Esslington. He authorizes the statement under date of May 22d, 1878, that Esslington Park, one of the Earl of Ravensworth's seats located in Northumberland, about forty miles from Newcastle-on-Tyne, has held that name from time long anterior to its possession by his family, well nigh immemorial, and as corroborative of this statement the following passage from Ferguson's work already referred to may be added: "All founders of the Anglo-Saxon kingdom claim a descent from Odin, but it was only in the Northumbrian branch that the name was common. This word *as* is nearly peculiar to the royal god-born race of Northumberland, and occurs rarely in the south of England." Of course, this remark might be equally applied to all family names beginning with the same particle, such as Ascot, Oscott, Osburn, etc., etc., but then the name ESLING possesses this peculiarity, in that, even at this late time, it is still as essentially German as English, never having lost its originally Teutonic character, and practical retention at home, by its adoption and adaptation in England;

which thing cannot be strictly said concerning the others here mentioned, which have a peculiarly English savor.

Coming down to the times subsequent to the Norman conquest, we find the name firmly established in England; among the list of the English nobility and gentry who accompanied Richard I. Coeur-de-Lion to the crusades, which list of names is given in Wiffen's translation of Tasso's "JERUSALEM DELIVERED," published by Appleton & Co., New York, 1861, and was gathered from various old rolls and documents therein mentioned, appears the name of RAFFE DE ESLYNGE, and the compiler of that list declares that of the Norman Crusaders mentioned therein he has selected only such as from the evidence of old charters he knows to have possessed English fiefs.

Burke, in his armorial, under the various spellings of the name of ESLING, gives no less than eight different coats of arms of the various branches of the family bearing it in England. Edmonstone in his Heraldry, Vol. I., page 32, index to the Ordinary of Arms, and in the Alphabet of arms, Vol. II., Berry's *Encyclopædia Heraldrica*, Ordinary of Arms, page 12, and again in Vol. III., repeats several of these with slight variations. The most common and apparently correct of all being "ESLINGE Azure, a bend cotised, *argent*, between six boars' heads of the second couped;" to one of these a crest is added "a demi talbot *gules* in the dexter paw a battle axe;" yet between these coats of arms, even when a T is inserted in the name, there is always sufficient similarity to indicate throughout a common family stock, *azure* and *argent* being the predominant colors, and the boar's head and bend the prevailing emblazonment, though sometimes *or* and *gules* are substituted as colors, and in one instance *sable*. "ESLINGTON," however, seems to prefer "swans" and "crosses."

IN FRANCE, the name is not indigenous. The French word *Eslingue*, from the verb *Eslinguer*, meant, in ancient French military language, a soldier whose weapon was a sling. Wherever the name does appear, however, in that country, it obviously is derived, not from that verb, but is simply the old German form transplanted to French territory. John Evelyn in his quaint Diary, Vol. I., page 64, writing under date Paris, March, 1644, says he went: "Thence to Essone, a house of Mons'l. Essling, who is a great vertuoso; there are many good payntings in it, but nothing so observable as his gardens, fountaines, fish pooles especially yt in a triangular forme, the water cast out by a multitude of heads about it; there is a noble cascade and pretty bathes with all accommodations, under a marble table is a fountaine of serpents twisting about a globe." This is the earliest mention of the name in that country which the compiler of this paper has yet found. The prevalence of the name in modern France, as a title of nobility, is due entirely to General Massena's having gained his great victory at the village of Essling, near Vienna, in Austria. Napoleon, as was his manner of rewarding his victorious marshals, crea-

ted him Duke of Rivoli and Prince of Essling. The title still continues in Massena's descendants, and is to be found on many statues throughout France, and on the keystone of the *Arc de Triomphe de l'Étoile*, at Paris, and is also the designation of one of the new Boulevards of the same city, "Avenue d'Essling." The old Princess of Essling, Duchess of Rivoli, who was mistress of the wardrobes to the Empress Eugenie, accompanied her in her flight from the Tuilleries at the overthrow of the second Empire, and it may scarcely be necessary to add that the collection of the Prince of Essling in the Philadelphia Academy of the Fine Arts was the gift of Massena to that institution. It is obvious, however, that there is no blood connection between the family name and the French title.

IN ITALY, however, the case is different; here the name following Charlemagne's Latinized spelling has been unpleasantly perpetuated in the person of EZZELINO, THE TYRANT OF PADUA, who, though himself a native of Italy, having been born in the Marquisate of Treviso, was of German extraction; his father was Ezzelin, surnamed *the Monk*, who in turn was the son of Ezzelin, surnamed *the Stammerer*, and grandson of Alberic, who followed the German Emperor Otho III., and established himself in northern Italy. Moeris' *Dictionnaire Historique*, etc.

Ezzelin I., a German knight, established himself about 1036 in Italy, where the Emperor Conrad II. gave him, in recompense for his services, several fiefs and castles, including those of Onara and Romano. This last named was situated on a fortified rock, in an almost impregnable position, and from the castle the family took their name, styling themselves, when by their conquests they had grown rich and powerful, *Gli Ezzelini da Romano*. See Larousse, *Dictionnaire Universelle*, page 1236. Also *Verci, Storia degli Ezzelini*, Bassano, 1779, 3 volumes, and Venice, 1844.

IN AMERICA also the the name and family has sprung directly from the German stock, and, I may add, is pre-eminently CATHOLIC; and in its simple form of spelling is very rare throughout the United States. The following genealogy, probably including almost every descendant of the original ancestor bearing the name in this country.

The Rev. P. A. Jordan, S. J., in his gossip History of St. Joseph's Church, Philadelphia, and published in those private annals of the Jesuits known as the Woodstock Letters, in Vol. II., No. 3, September, 1873, says: "Until 1800 the Catholics of Philadelphia, with the exception of a few families, the Hayes, Careys, *Eslings*, Meades, Barrys, FitzSimmons, Moylans, O'Briens, Powels, and Keefes were not only poor, but exceedingly humble as to their social standing."

The loss of the records of St. Joseph's Church prior to Rev. Ferdinand Farmer's Register, begining in 1758, may account for any omissions which occur in the data of the earlier generations, between 1740 and 1758.

All the works of reference mentioned in this note can be found in the Philadelphia Library or in that of the Pennsylvania Historical Society.

der of the wedding took place followed, and which, with the name-surname and inheritance, formed the nucleus of the wide-spreading branches of a great family. The farm-house of the before-mentioned John Esling is still standing.

FIRST GENERATION.

JOHAN* GEORGE ESLING, a native of the Palatinate on the Rhine, or thereabouts, born *circa* 1692, sailed from Rotterdam, *via* Deal, in the ship *Loyal Judith*,† Captain Lovell Paynter, arrived at Philadelphia and qualified at the court house, November 25, 1740.‡ He settled first at Germantown, afterwards at Philadelphia, where, according to tradition, he resided on a farm, near what is now Seventh and Market streets. He was a Roman Catholic, and it is said he used to walk all the way from Germantown to St. Joseph's church, Philadelphia, to hear Mass on Sundays and holydays of obligation. His wife's name was Mary Magdalene ——. The date of his death is unknown. He is said to have been buried in a section of what is now Washington Square, Philadelphia, which was, at that time, reserved as a burial place for Catholics. There is no further date nor tradition concerning him.

SECOND GENERATION.

EXTINCT LINES.

The children of Johan George and Mary Magdalene Esling were :

- I. PETER, born ——? married Maria Elizabeth ——? died ——?
- II. JOHAN PAUL, treated under head of second generation surviving line, as he is the *stirps* or direct ancestor of the subsequent generations.
- III. NICHOLAS, born ——? married Maria Johanna ——? died ——?
- IV. Eve, born ——? married Philip Schilling, died ——?
- V. MARY MAGDALEN, born ——? married Emmanuel Ohms, July 2, 1767. This marriage seems to have been quite an event in the Esling family. The record in Father Farmer's handwriting is as follows :

"1767, Philadelphiae, Julii 2, præmissis 3 denuntiationibus, Emmanuel Ohms, juvenem, et Mariam Magdalenam filiam Georgii et Magdalene Essling, conjugum, ambos Catholicos, præsentibus testibus Rudolpho Esling et Johanna Wilhelm, Catholicis. Postea eis in celebratione Missæ benedixi."

Not only were they married with a nuptial Mass, as this record proves, but it was also one of the earliest celebrated in the colony, which ceremony, from its infrequency, always gives a spiritual brilliancy to such an occasion ; but family tradition has also perpetuated the primitive splen-

* The prefix JOHAN seems to have been a *Lieblingenamen* among the older Germans and is practically dropped in usage.

† A companion ship to the "Charming Nancy."

‡ See Rupp's list of German settlers in Pennsylvania, page 143.

dor of the wedding feast which followed, and which, with the rustic simplicity and merriment of those days, was held under the wide-spreading branches of a great tree which stood in front of the farm-house of the bride's father on Seventh Street near High (now Market Street).

All the branches of Johan George Esling's children, with the single exception of Paul, the second son, appear to have run out after the third generation; therefore for the sake of convenience, and in order to more easily trace the order of descent from him, the second and third generations have been divided into two lines, the extinct and surviving, and the extinct branches treated first, then he being constituted the *stirps* or stock of the surviving lines, he has been placed at the head of that generation instead of being considered in his regular place among his father's issue. It ought to be added that the descent and *seniority* of Peter Esling from Johan George is only suppositive, but founded on *very sufficient* reasons. The descent of Nicholas Esling from Johan George is also *unsupported by proof*, but is *not reasonably doubtful*. Of the three remaining children, Paul, Eve and Mary Magdalen, there is no question, as their descent is established by Father Farmer's Register at St. Joseph's Church.

THIRD GENERATION.

EXTINCT LINES.

The issue of Peter and Mary Elizabeth Esling as far as known were:

I. JOHN, born July 20, 1759, baptized July 29, 1759, at St. Joseph's Church, Philadelphia, by Rev. Ferdinand Farmer; sponsors John and Anna Maria Grosser; married November 26, 1782, by license, to BARBARA KEELER, at St. Michael's Zion and Lutheran Church, Philadelphia.

II. ANNA CHRISTINA, born January 1, 1762, baptized January 3, *eo anno*, by Rev. Ferdinand Farmer; sponsors Paul and Anna Christina Esling, *married (suppositively)* June 14, 1778, to Francis Ward, at Gloria Dei, Old Swedes' Church, Philadelphia.

III. HELENA, born December 7, 1763, baptized January 1, 1764, by Rev. Ferdinand Farmer; sponsors John Sauerwald and Helen Villars.

IV. JAMES, born April 26, 1765, baptized May 26, 1765, by Rev. Ferdinand Farmer; sponsors James Rice and Mary Magdalen Esling; married May 31, 1786, at St. Joseph's Church, by Rev. Ferdinand Farmer, to Margaret Bush. In the published lists of those who died in Philadelphia in 1793 from yellow fever, and were buried in the *Catholic* cemeteries, appears the name of Margaret Estling; she is supposed to have been James Esling's widow. In the burial register of the "New Chapell,"

Saint Mary's, appear the following entries: "March 22, 1789, for the burial of James Eslin's child, paid five shillings."

"July 11, 1790, James Eslin buried poor."*

V. MARGARET, born November 24, 1767, baptized December 6, *eo anno*, by Rev. Ferdinand Farmer; sponsors Henry Lechler and Margaretta Holls; married ——— GRABEL. Margaret is the only one of Peter Esling's descendants of whom any subsequent clue can be found; she lived to an advanced age and was familiarly known as "Aunt Peggy Grabel." She is said to have died a Protestant. All this is the *tradition* concerning her; there is nothing of record but her birth and baptism.

VI. JOHAN GEORGE, born January 20, 1770, baptized January 30, *eo anno*, by Rev. Ferdinand Farmer; sponsor Anna Mary Grosser.

VII. LAURENCE, born January 1, 1774, baptized January 6, *eo anno*, by Rev. Ferdinand Farmer; sponsor Anna Mary Grosser.

The issue of NICHOLAS and MARY JOANNA ESLING as far as can be traced were:

I. PAUL, born July 30, 1759, baptized August 4, *eo an.*, at St. Joseph's by Rev. Ferdinand Farmer; sponsors Paul and Christina Esling.

Beyond this single record nothing is known of this branch, which is supposed to have run out.†

* It will be observed that in St. Mary's Registry James Esling is set down as having been buried "poor"; this requires explanation. The burials at St. Mary's are recorded under three headings, "Paid," "Free" and "Poor." The first is self explanatory; the second applies to those who, from being owners of lots or pewholders, were entitled to the privilege of free burial; the third, of course, refers to charity funerals. That James Esling should have fallen under the latter classification may not be improbable, for there is a tradition that his father, Peter Esling, lost his means, though there is nothing positively known of this branch of the family beyond what is here given. It does seem strange, however, that while James' child was paid for at the then rather extravagant rate of five shillings, the father should within fourteen months afterwards have been buried "poor"; and also that there was no one of his apparently numerous, and, as we know from records, certainly at that time *wealthy* collateral relatives to remove such a stigma from him. A similar entry appears in the same register under date of August 9th, 1791: "George Esling's child, buried poor." This may have been the child of Johan George, son of Peter; if not, all clue to its identity is lost, as from the date it could not have been a child of either the original Johan George or any of the subsequent Georges hereinafter mentioned; but the entire disappearance of Peter Esling's line, both from records and from family tradition, is altogether a most singular circumstance.

† The issue of Philip and Eve Esling Schilling, all baptized at St. Joseph's by Rev. Ferdinand Farmer, were:

A—Peter, born January 14, 1759.

B—John Michael, born February 8, 1760.

C—Anna Catharine, born February, 1762.

in 178¹ While treating of this generation the following records are given his without the compiler being able to identify or trace the names mentioned.

178² Among the marriages at Gloria Dei, Old Swedes Church, besides the one already given *ante*, are found the following :

181³ " 1772, July 5; Mary Esling and Ellick Frey."

One " 1778, May 29; Hannah Esling and Andrew Dwyer."

electoral " 1778, June 14; Christina Esling and Francis Ward," already traced *ante*.

No. " 1790, April 7; Sarah Esling and Jacob Schroudy." (See *postea* title " Rudolph Esling.")

In the administration records of the City of Philadelphia, it appears that 178⁴ Hannah Esling took out letters of administration on the estate of her deceased husband, Philip Esling, under date 1799, security being entered in £100. The entry is No. 122, Administration Book H, page 368. "ANDREW ESLING, 229 Cedar St.," City Directory, 1814, of whom nothing is known.

SECOND GENERATION.

DIRECT SURVIVING LINE.

JOHN PAUL ESLING, second (?) son of Johan George and Mary Magdalén Esling, born *circa* 1725, a native of the Palatinate on the Rhine or thereabouts, is believed to have accompanied his father to America

D—John Philip 1st, born April 15, 1763.

E—Mary Catharine, born May 9, 1764.

F—John Philip 2d, born April 25, 1770.

G—Stephen, born August 26, 1772.

H—John Theodore, born November 6, 1773.

I—Mary Margaret, born February 8, 1776.

J—John Philip 3d, born October 29, 1778.

K—Eva Christina, born January 15, 1781.

The sponsors to the last named were Paul and Anna Christina Esling.

The issue of Emmanuel and Mary Magdalén Esling Ohms, as far as known, were :

A. JAMES, born November 20, 1768, baptized November 22, by Rev. Robert Harding; sponsors Simon and Mary Magdalén Haug.

[The name is here written *Holmes* in the register.]

B. MARY, born November 3, 1772, baptized by Rev. Ferdinand Farmer November 5; sponsors Francis Varrel and Catharine Keasey (Casey?). [The name is here written *Holmes* in the register.]

Ohms is undoubtedly the original spelling, the anglicization of which is probably *Holmes*. There are three other entries in the registry in which Emmanuel and Mary Magdalén Ohms acted as sponsors, to wit :

(A) Mary Lariole, daughter of John and Anna (*aliunde* La Viole), baptized December 30, 1769. (B) Emmanuel Joseph Roderigo, son of _____ and Joseph Roderigo, August 26, 1771. (C) Matthew, son of Francis and Elizabeth Varrel baptized October 10, 1773. And in each case the name is spelt *Ohms*.

in 1740. He was one of the original subscribers to St. Mary's in 1758; his contribution for the purchase of the ground was £3; that for the erection of the church in 1763 was £7. One of its incorporators in 1788; a pew holder all his life, his pew being No. 54, middle aisle; that is, if there was a middle aisle in the church before its enlargement in 1810, but if not, then it was on the south side, 19th from the sanctuary. One of the original trustees from 1788 consecutively, by annual re-election, to 1798; also one of the original trustees of the Holy Trinity German Catholic school-house property in 1788. See Deed Book, J. W., No. 8, page 660. He was also one of the list of subscribers to T. Lloyd's publication, "*The Unerring Authority of the Catholic Church*," probably the first Catholic book published in the United States, Philadelphia, 1789. He was a tanner, and learned his trade with Nagle, of Germantown; but in consequence of large beds of clay having been discovered on his lands, he established his sons in the brickmaking business and created an extensive reputation in that industry.*

He owned considerable real estate throughout the city, and resided in a large old mansion on the west side of Fifth street, between Chestnut and Market streets, which property he purchased in 1785.†

* By an amusing misprint in one of the early city Directories, the word brickmaker after his name is made to read "breeches-maker."

† [The property in question was purchased from James Anthony Morris, gentleman, of Burlington, N. J. The deed is recorded in Deed Book "D," 13, page 385. He seems to have lived here before he purchased the premises. The house stood back some distance from the street line, which was occupied by a second or smaller house, belonging to the same premises, but which was rented out by the Eslings. This latter house served as a barrier between the Esling mansion and the street, the intervening and surrounding space being occupied by a garden. The small tenement house opened, of course, on the street, but the entrance to the Esling residence was up a side passage-way on the south of the lot, which led to the entrance gate facing on the south side of the house. Most persons, for convenience, entered by this side door, although the main entrance, opening directly into the parlor, was on the east front. The south entrance led into the kitchen, which, in turn, led into a middle or dining-room, from which, by an ascent of two steps, a passage was gained into the parlor. The house was only two stories high, and the staircase rose from the middle room to the bed-chambers above. Back of the house, on the west front, the garden space continued for a short distance leading across to the stable and outbuildings, including a wood-shed, beneath which was a flat stone, upon which the fuel was usually split, until, as is related, young Mr. Morris, most probably Isaac, whose property adjoined on the south, having one morning observed some one so engaged, walked over and begged that the family in future desist from making such use of the stone, because his father was buried beneath it. To the north, or back of this, was the residence of the Cresson family, and to the west lay the property of Hon. Patrick Robinson, for whom there is reason to suppose the Esling house was originally built. The house was marked as No. 8 in the old Directories, and was just below the corner of Minor street, which was the site of Pepper's famous brewery. It

Paul Esling was married August 4th, 1746, to Anna Christina Bittenbender. She was a Lutheran, and the ceremony was performed at Germantown, by the Rev. Henry Muhlenberg, and the marriage is recorded in the Registry of St Michael's and Zion's Lutheran Churches, the register styling him a Catholic. She is said to have been the daughter of the burgomaster of the city of Darmstadt. Two of her brothers preceded her to America, and settled near Easton, Pa. She was seized with an intense desire to follow them, and despite her father's opposition did so. Shortly after her arrival in this country, her brothers were killed by the Indians in the great massacre of the settlers, which took place in what is now Northampton county. After her marriage, she became a Catholic and acquired such a reputation for piety that tradition claims she was favored with a vision of the Blessed Virgin. It is said that she was praying for one of her sons, who was somewhat wayward, when Our Lady suddenly appeared before her, saying: "Fear not, he will be saved," and then vanished. There is still preserved in the family her large volume of the Lives of the Saints, printed in German text, dated 1750; the edition being dedicated to the Empress Maria Theresa, of Austria. Christina Esling died, of yellow fever, as is supposed, in the latter part of 1793.

Paul Esling died September ——, 1798, and was buried "free" (which term has been explained *ante*) in St. Mary's churchyard, on the 21st of that month.

His will is recorded as No. 37, in Will Book Y. A. D., 1798.

THIRD GENERATION.

SURVIVING LINE.

The children of Paul and Anna Christina Esling, as far as known, were:

I. NICHOLAS, born, ——.

Among the list of the inhabitants of the Province of Pennsylvania before

was not torn down until about 1853, and this description of it was furnished by one who was a frequent visitor to it. Thompson Westcott, in a description of the square published in the Philadelphia *Ledger*, about the beginning of October, 1887, curiously enough makes no allusion to any of the private residences above mentioned.

For the subsequent history of this property, which is very interesting, see Deed Book S. H. F., No. 11, page 78; Sheriff's Deed Book O, page 203; Deed Book L. T. C., No. 5, page 110; Deed Book T. H., No. 98, page 241; Also Esling *vs.* Williams, 10 Barr, Penna. State Reports, page 126; and Esling *vs.* Zantzinger, 1 Harris, 13 Penna. State Reports, page 50.

For other properties owned by him, see Sheriff's Deed Book B, No. 3, page 421, O. C. P.; and Deed Book D, 40, page 240. Also Deed Book G. W. R., No. 16, page 638.

tween the years 1776 and 1786 who took the oath of allegiance to the newly created State government after the Declaration of Independence, appears, under date December 27, 1781, the name of "Nicholas Esling, lately deserted from the British lines at New York." He was also a member of the FRIENDLY SOCIETY about 1795. He was one of the earliest pewholders of St. Mary's Roman Catholic Church, his pew being part of No. 3, south gallery, and trustee of the church from 1798, consecutively till 1803. He was also one of the original pewholders of St. Augustine's Church, 1800. His name also appears on the list of subscribers to Thomas Lloyd's publication, "The Unerring Authority of the Catholic Church," reprinted in Philadelphia, 1789. On May 26th, 1800, Patrick Henehan, trustee of St. Mary's Church, bought, at public sale, two lots on Thirteenth street, between Pine and Spruce, for a burying ground. Nicholas Esling loaned \$1000 to purchase the ground and to pay a claim of Mr. Peacam. The house and lot next to St. Mary's Church was mortgaged to Mr. Esling as security. (See minutes for St. Mary's trustees.) This mortgage was satisfied of Record Mortgage Book E. F., No. 2, page 276. He was very wealthy and owned, besides the family mansion and grounds on Fifth street, considerable real estate of his own acquisition. (See Deed Book S. W. R., 16, page 638.) His brickyards occupied what is now the entire square between Walnut and Locust, Sixteenth and Seventeenth streets. This property he purchased in 1801, and it remained in the hands of his heirs until 1828, when they sold it to Charles Wharton. (See Deed Book G.W.R., No. 21, pages 414 and 416.) In "Robert Morris's Report of his Debts," etc., No. 147, Ledger C., folio 86 (Printed List, page 49), is this entry: "NICHOLAS ESLING. This account is for Bricks, at his credit, \$120.00."

Nicholas Esling was married at St. Joseph's by Rev. Ferdinand Farmer, September 24, 1784, to Catherine, daughter of Henry and Barbara Snyder.*

She survived her husband and carried on his business. She furnished the bricks for the enlargement of "St. Mary's Chapple" 1808; bill \$224.27½. (See original documents, A. C. H. S.) Her name appears as one of the signers to the call to support the compromise ticket offered by the "Bishop's Party" during the Hogan troubles at St. Mary's. In consequence of the sudden and terrible death of her son Samuel (see *postea*) she became melancholy during the latter years of her life. She died intestate in 1842. She is set down in city Directories as "widow of Nicholas Esling" and "Mrs. Esling, gentlewoman, 8 South, Fifth street." Nicholas Esling died December, 1803. His will is recorded as No. 105, Will Book No. 1, 1803, page 158.

* The somewhat amusing will of Henry Snyder, who was a prominent Catholic, can be seen in Will Book W, page 213, will No. 126, and for the lists of his children see Deed Book G. W. R., No. 1, page 633, and St. Joseph's Church Registers of Baptisms and Marriages.

II. MARY EVE, born March 25, 1759, and baptized at St. Joseph's by Rev. Ferdinand Farmer, April 5, 1759; sponsors Philip and Eve Schilling, the latter being her father's sister. Her baptismal name was appropriate to the day of her birth, the festival of *The Annunciation*, but for some inexplicable reason she always signed herself *Anna* Eve, or simply Eve. She was of an exceedingly lively and lovable disposition, and with her two elder sisters, mentioned hereafter, was accounted quite a beauty. When the British troops took possession of Philadelphia in the autumn of 1777, the soldiers were billeted upon the inhabitants, each family being obliged to quarter a certain number of officers or men; but when the commander-in-chief, Sir William Howe, whose headquarters were on Market street, near Sixth street, close to Paul Esling's house on Fifth street,* was consulted as to how many men should be billeted upon the family, he replied, "*not a man shall be quartered in the house with those three pretty Esling girls.*" The family, however, were obliged to furnish their quota of provisions, and among the family relics long preserved by Eve Esling's grandchildren was a large iron pot from which, according to tradition, both the Hessian and American soldiers were fed. One day during the winter of 1777-78, the period of the British occupation, the supply of flour for the family gave out, and there was no means of procuring any in the city, Eve volunteered to solve the difficulty by declaring that if her brother Nicholas would catch her a horse she would go to Germantown after some. The horses of the British troopers were then roaming loose about the neighboring commons, so Nicholas, possessing himself of one by "French leave," led it up to the house, and Eve, throwing the flour bag across the animal's back, prepared for her adventurous and risky journey. To the repeated inquiries of the family as to how she was going to pass the British lines, she laughingly replied that she would manage the matter, and they, knowing, and probably having full confidence in her dare-devil spirit, allowed her to depart. Now it had so happened that in looking out of the window early that same morning she had observed General Howe passing, and with quick ingenuity seized upon that slight circumstance as the foundation of her plan. Riding leisurely along, she soon approached the pickets, and was, of course, challenged by the guard. "Where are you going?" "To Germantown after flour." "But you cannot pass without an order." "Oh, that's all right," said Eve, carelessly, "*I've seen General Howe.*" Whether it was that her pretty "face was her fortune," or that her glistening eye, like that of Coleridge's Ancient Mariner, held the sentry spell-bound, and instinctively taught him that she was not to be trifled with,

* Paul Esling purchased this property only in 1785, but appears to have lived there before he became its owner. The house referred to as Howe's Headquarters was the same afterwards occupied by Washington as President of the United States. It belonged to Mrs. William Masters, afterwards Mrs. Richard Penn.

we know not; but certain it is that, unlike the thick-headed Scotch sentinel told of in one of Punch's jokes, the Briton or Hessian on guard at the outposts of Philadelphia never once thought of demanding that she should *show him the verbal orders*, but allowed her at once to pass. So she made her six miles journey through the British lines to Germantown, and returned triumphantly with her bag of flour; and lived for nearly four score years afterwards to tell the tale "with unaffected glee" to all her latest descendants.

Her husband, Michael Waltman, was said to have been of noble lineage. His father, Emmanuel Waltman, was an Alsatian by birth and had been head forester to the Dukes of Saxe Coburg-Gotha,* hence, possibly, the origin of the name, which, after the German fashion, most generally bespoke the occupation of the individual; thus Waldmann would signify, in the original German, a woodman, from *wald*, a wood or forest, and *mann*, a man. While in the discharge of his official duties his personal attractions succeeded in winning for him the affections of the Princess Margaret von Gotha, a younger daughter of that ducal house. They were secretly married and then fled to America, where they settled in Virginia, near what is now the town of Berlin, in the present county of Louden, where some of their descendants still reside, and where both Emmanuel and Margaret Waltman lie buried in the Lutheran cemetery. One of their sons, Michael, migrated thence to Pennsylvania, and became the husband of Eve Esling; he was in comparatively humble circumstances, but is said to have been very fine looking and much esteemed by his wife's family. His father, Emmanuel Waltman, was a Luthern, and so intensely hostile to Catholicity that when his son Michael became a convert to that Church, he threatened to shoot him if he ever approached the paternal roof, and is said to have kept a rifle always at hand for that purpose. He did not, however, disinherit him, as he is mentioned in his father's will, which is on record in Louden county. These data, except when otherwise noted, are all traditional, but there are records extant of deeds to Michael Waltman's heirs as far back as 1790, in the town of Montgomery, Harrison county, Virginia.

Mr. and Mrs. Waltman lived, after their marriage, first on Front street, near Pine. Among their immediate neighbors were: Captain Stephen Decatur, afterwards the celebrated Commodore Decatur, and Captain, afterwards Comodore, Truxton; and it is said that Mrs. Waltman used to excite the jealousy of some of her female neighbors by the attention which her good looks and effective manners won for her from Captain Truxton.

Her husband and she resided in this locality until the breaking out of the yellow fever in 1793, when they removed, as a matter of sanitary precaution, to their farm house, situated at what is now Locust street,

* The same family as H. R. H. Albert, the Prince Consort of Queen Victoria of England.

just above Eleventh street, on the north side, which at that time was far out into the country, with a creek running across Eleventh street, spanned by a bridge; and so open were the intervening fields that she used to stand in her doorway on Sundays and see the congregation coming out of the "New Chapell" of St. Mary's, on Fourth street, near Spruce street, which by that time was "new" no longer except in a comparative sense. A queer little old house it was, as the author of this paper remembers it, having originally stood upon a hillock with three steps up to the ascent; but after the grading of the city it was deposed from its lofty position, with two or three steps leading *down* to the front door below the level of the pavement; the door itself being a "Dutch door," that is, after the fashion of old time country houses, being divided breadthways through the middle. The house itself was of frame front and a brick rear; the latter portion being at this time, 1888, still standing and adjoining the large academy property which some of the members of the American Catholic Historical Society desired lately to purchase for the use and occupation of that body. The frame work of the house was made at and transported from Valley Forge. A charming old-time body, too, was she, who for many years a widow dwelt therein, as the writer distinctly remembers both the house and its occupant, he having been sometimes taken there by his mother or grandparents when he was not more than four or five years old; and he remembers to this day, as one who glances at a time-faded picture, seeing the old lady standing once of a beautiful summer evening, a quaint figure, framed, as it were, in the quaint old doorway. She was fond of keeping up many of the old German customs, and always had cakes or something good for the children; and it has been said that old Mrs. Waltman's Christmas dinner-board, no matter how many delicacies it boasted, never failed to display among them the Teutonic conventionality a roast goose and sour kraut.

She subsequently purchased from the estate of David Holahan the property on the southeast corner of Eleventh and Locust streets. (See Deed Book J. C., No. 27, page 63.)

This David Holahan's widow, formerly Hannah Dale, took for her second husband William Waltman, the only son of Michael and Eve Waltman, who, as far as can be discovered, left no issue. Mrs. Eve Waltman was a pewholder of St. Mary's, but lost her pew because she declined to recognize the "Hoganite" trustees, the powers that rightfully were. Contrary to the advice of Mr. Jacob Holahan, who, though himself an anti-Hoganite, recognized their authority *de facto*, she declined paying her pew rent, and in this she was sustained by Charles Johnson, a prominent pewholder of the "Bishop's Party." On account of some legal quibble he told her nothing was legally due. She took his advice. When, some time afterwards, she determined upon paying it, she went before the Board of Trustees to do so, they looked sheepishly, one at the other. Finally one of them, who afterwards became a member of the Philadelphia Judiciary, spoke up and said: "Madam, your pew is sold." She

replied: "My pew sold? Gentlemen, you might as well have come and sold my house over my head."

She had survived her husband many years, and lived herself, hale and hearty, to the good old age of ninety-two years, and died in 1849. She had in all ten children, seven sons and three daughters. Most of her sons and one daughter died young. Of the one already mentioned as having married, William, there is a fine portrait extant, depicting him in his boyhood, and a very charming face it is. Another one of her sons, being in failing health, had gone to England for the benefit to be derived from the voyage, but returned home in a dying condition. As soon as his ship arrived at the wharf word was sent to her, and she hastened to see him. On the way she met him being borne on a couch. As she approached he was rapidly sinking. The bearers happened to be near St. Joseph's church, and they carried him in. He had scarcely time to recognize his mother and receive the last Sacraments, and then died at the very gates of the Sanctuary.

It is said that Mrs. Waltman had a Teutonic aversion for the Irish, yet by a singular fatality, and strongly against her will, her two daughters who lived to womanhood both married Irishmen. One of them, Catharine, married Dr. James Greene, who was for many years the oldest surgeon in the United States Navy, and who was stationed some forty years ago at the Philadelphia Naval Asylum, and at the city of St. Louis, after making several professional voyages. At this wedding Mr. and Mrs. Jacob Way Holahan were the witnesses of honor. Dr. Greene died June 9, 1871, and is buried in St. John's churchyard, Thirteenth street above Chestnut, of which church he was a pewholder of long standing. His wife died January, 1880, and is buried beside him. Their issue was one son, Dr. Francis V. Greene, also of the U. S. Navy, and still residing (1888) in Philadelphia. He had two children, one son, James Montgomery Greene, unmarried, and a daughter, Laura, married December 22, 1887, to Mr. Arthur Sylvester. Of the three daughters of Dr. James Greene, Mary, Margaret and Catharine Ella, all well known in Protestant as well as in Catholic society in Philadelphia, the last named alone married, her husband being Mr. De Becquer, of Cuba, and died some years ago. Her issue were two daughters, Agnes, unmarried, and Stella, betrothed to Count Filipo Marini, of Naples, Italy, both now residing with their aunt, in Rome, and one son, Rupert, who, after graduating from college in Europe, returned to the United States, and died after a sudden illness in his twenty-third year, unmarried, December 15, 1887, at Trinidad, Cuba, whither he had just gone on a short business visit. He was buried there. Mrs. Greene was Mrs. Waltman's younger daughter; the elder, Mary Ann, married Mr. Patrick O'Reilly, and was one of the pioneers of Catholicity in the city of Cincinnati. She died April 4th, 1875, and from an obituary notice in one of the Cincinnati papers, *The Enquirer*, the following account of her has been taken:

"THE SUNSET OF LIFE."

"DEATH OF THE OLDEST CATHOLIC IN CINCINNATI."

"Mrs. Mary Ann O'Reilly, the oldest Catholic in this city, died at her home on East Pearl street, yesterday morning, at seven o'clock. She will be remembered by the older inhabitants as the relict of Patrick O'Reilly, who was many years ago a prominent citizen of Cincinnati. Mrs. O'Reilly was in the 85th year of her age, which, besides being the oldest Catholic of the city, made her about the oldest female resident. There was much in her life that was strange, if not romantic. Her girlhood was spent in Philadelphia, where she married at the age of twenty-two. In her youth she was recognized as a great beauty, and even now, as she lies still and cold in death's embrace, at the close of a long and good life, the faded traces of a ripe and mellow loveliness enshroud her features. We saw a portrait of her, painted when she was in the prime of her womanhood, and we were struck with the marvelous wealth of beauty which makes it up. It reminded the writer of portraits which he had seen of some of England's celebrated court beauties. To look at the portrait without being acquainted with its history one would be inclined to think he was gazing upon some poet's ideal.

"Her husband preceded her to Cincinnati by a year, at the end of which time—during 1815—she followed him, and since then has never lived elsewhere. Her husband, immediately upon his arrival in this city, erected a sugar refinery on Arch street near Ludlow, but soon after quit the business and connected himself with the Perry Brothers in brewing malt liquors, which we believe he followed until his death, in 1836. The widow never married again, but lived a faithful relict, cherishing a fond remembrance of him who had been her lover, her husband and the father of her children. With her great womanly beauty she could have married again before the grass had grown green upon her dead husband's grave. Suitors she had by the score, all anxious to take the place made vacant by her husband's death, and among them was Governor Brown, Chief Executive of the State.

"Her early experience in this city as a devotee of the Catholic Church was a strange one. When she first came on here from her Eastern home she was grieved to find that there was no church of her faith at this place, and not even a congregation or a priest. Six persons, including herself, were in the habit of meeting in a small room ten by twelve feet, situated in a house which, at that time, stood on Flat-iron Square, and there to worship in a manner after their belief and opportunities.

"That may be said to have been the nucleus of the Roman Catholic Church in Cincinnati, which to day consists of forty places of worship, and a membership of seventy-five thousand persons. Of these six original Catholics who, sixty years ago, met for worship in the little room on

Flat-iron Square, the deceased was the last. She had lived in the little stone house which stands away back from the street, on the north side west of the alley, midway between Pearl and Lawrence streets, ever since the year 1839. Three children out of ten that were born to her survive their mother.

"Mrs. Catharine Sheppard of Brown county, the first born, is now sixty years of age, though like her mother is still a handsome, hale lady, looking twenty years younger than what she really is. Mrs. Christie is living in New Orleans, and Miss Margaret O'Reilly lived with her mother in the old homestead, a faithful, loving daughter and a great comfort to the aged parent in her declining years. We had the painful duty only a few weeks ago to record the death of the only surviving son, William O'Reilly, who for many years had been a favorite engineer of the City Fire Department, with headquarters at the Ten's engine-house. His death made a great void in the home of the aged mother and devoted daughter, leaving them alone and lonely. Captain Frank O'Reilly, another son, was killed in front of Fort Donelson while at his post on board Comodore Foot's flag ship, the St. Louis. Still another son, Charles, contracted a fatal disease while serving as a private in the Union army, came home and shortly afterwards died. All three lie beneath the sod in Spring Grove, where that which is earthly of their mother will join them to-morrow. The funeral services will be conducted by Father Driscoll from St. Xavier's Church, to-morrow morning at 9 o'clock, by the celebration of Requiem High Mass. Inasmuch as deceased is a pioneer of the Church, there will doubtless be an immense turnout of Catholic citizens to pay a tribute of respect to the venerable remains."

III. FREDERICK, born May 8, 1761, baptized at St. Josephs by Rev. F. Farmer May 17, 1781. Among the list of inhabitants of the Province of Pennsylvania who took the oath of allegiance to the State Government after the Declaration of Independence, appears under date of "Oct. 12, 1784, Frederick Esling, son of Paul Esling, of Philadelphia, a native, come to the age of 21 years." (See list of same published by Thompson Westcott.) "Frederick Esling ran away from the ship General Green, of the Pennsylvania Navy, August 22, 1799." "This ship was in commission only about six months; great difficulty was experienced in manning her, the men running away." (For the full history of this ship, with a list of her officers and men, see Pennsylvania Archives, vol. 1, pages 237 and 300-304.) He bought, February 27, 1799, a property on Spruce street between Thirteenth and Juniper, where he lived. (See Deed Book "D, 74," page 299, and Administration Book "H," page 61, No. 243.) Of his marriage there can be found no record, but his wife survived him, as she is set down in the City Directory after his death as "Mary Esling, widow, Juniper Lane." He is believed to have had issue, one son and one daughter, of whom there is no record. He died intestate in 1800.

IV. MARY MAGDALEN² born ——, baptized ——. The only matter of record proving the existence of this daughter is the 9th item of her father's will, which reads : "I bequeath to my daughter, Mary Hawke's children, Frederick, Elizabeth and Ann, ten pounds Pennsylvania currency each." But wherein the records fail, tradition, to a certain extent, supplies. It is said that she was engaged to be married to Thomas Carroll ; the wedding day was fixed, and the guests had actually assembled to witness the ceremony; the wedding entertainment was spread, and expense had not been spared ; among the rare, and for those days luxurious, adornments of the ample board, were a number of candelabra containing a curious kind of candle made by a then well-known artificer, Peter Field.* These candles were decorated, and by an ingenious process were made to explode in a shower of beautiful but harmless pyrotechnics. Everything was in readiness for the ceremony to begin, the bridal party had entered. Suddenly the candles flamed up, to the astonishment and applause of the company, but when the excitement had subsided the bride had disappeared. Taking advantage of the confusion, she had slipped away from the company, and all arrayed as she was in her bridal costume, had leaped the rear fence of her father's garden, and met on the outside one whom she prized higher than her intended husband, Carroll, a waiting lover, who bore what was under the circumstances the very appropriate name of Hauck, since he had not only swooped down in such an unceremonious manner on the company, but had also captured her whom we may poetically designate as the dove, though practically her conduct bespoke more of the cunning of the serpent. But Mr. Hauck having first found, took care to hold fast bound, for the eloping lovers were married, where or by whom no record has been found to tell ; but that such marriage took place is evident from the following entries in St. Joseph's Register :

"31 July, 1792, baptized by Rev. Lawrence Græssl, Anna Christina, born 24 of October, 1790, of Frederick and Magdalen Hauck, C. C., L. C." (that is, both Catholics, and lawfully married). Godmother, Christina Esling.

2. "June 16, 1793, baptized by Rev. Christopher Vin. Keating, Frederick, born ——, 1793, of Frederick Hauck and Mary, his wife; witness Frederick Esting and Mary Rust," evidently intended for *Esling* and *Rush*.

The compiler has been unable to find the baptismal record of Elizabeth, the third grandchild mentioned in Paul Esling's will. If the tradition be true, about nine years must have elapsed between the marriage and the date of the birth of the first mentioned child. This statement will be understood when the date of the marriage of the next mentioned daughter of Paul Esling is given, for the jilted Carroll married her. It is also

* Peter Field is frequently mentioned in the old City Directories and Catholic Church records.

said that Paul Esling never recognized the eloping daughter after the momentous night. There must, however, have been some kind of a recognition, or at least a sympathetic feeling, or he would not have mentioned her children in his will; but it will also be observed that their shares are much smaller than those of his other grandchildren. Moreover, Christina Esling, their grandmother, standing sponsor *alone* for one of these grandchildren, and that baptism taking place so long after the child's birth, has a tendency to confirm the tradition.

V. ANNA ELIZABETH, born April 17, 1763, baptized at St. Joseph's by Rev. F. Farmer April 26, 1763; sponsors Frederick Grosser and Mary Elizabeth Grosser. The same difficulty which occurs about her sister Eve's name is repeated with regard to this child. She was baptized *Anna* Elizabeth, while in fact she was always known in the family as *Mary* Elizabeth. She was twice married, her first husband being the same Thomas Carroll who had been engaged to her sister, Mary Magdalene. Thomas Carroll was not a Catholic, it would seem. The marriage is recorded in the Register of St. Michael's and Zion Lutheran Church thus: "Aug. 26, 1783, by license, Thomas Carroll (cordwainer) and Elizabeth Esling. The issue of this first marriage, as far as known, was one son. Paul, born March 17, 1785, baptized at St. Joseph's by Rev. F. Farmer; sponsors Paul and Anna Christina Esling."

She appears to have had no other children by this husband, who shortly after died, for on July 2, 1787, she took out letters of administration on his estate. (Administration Book I. 192.) Elizabeth Esling again married, her second husband being apparently, from the records, a well-to-do Irish widower; for in St. Joseph's Register appears the following entry: "Married May 13, 1790, by Rev. Francis Beeston, *cum licentia Praesidis* (by license of the Governor), Patrick Kelly and Elizabeth Carroll, widow; witnesses present, John Kelly and Edward Lodier." The issue of this marriage was also one child, a daughter, named Catharine, whose baptismal record cannot be found. Elizabeth Esling became again a widow, her second husband dying towards the end of the year 1795. His will is recorded, Will Book X, 365, No. 220. In it he tells a great deal about himself and his family affairs. She survived him but three months; her own will being recorded in Book X, page 493, No. 257. She left a contingent legacy to the poor of St. Mary's parish, which bequest seems to have been defeated. Her son Paul seems to have died under age, and about the same time as his grandfather, Paul Esling, who had made him one of the legatees of his will; for in St. Mary's Register under date of September, 1798, appears this entry: "Paul Carroll, a boy," buried "free," which would indicate that his family were pewholders of standing in the church. Her daughter, Catharine, was married at St. Joseph's April 16, 1807, by Rev. J. Rosseter, to James Johnston; the witnesses being Eve Waltman and Martha Holahan.

VI. RUDOLPH, born — — —, baptized — — —; married July 20, 1784, at St. Joseph's, by Rev. F. Farmer, to Sarah Lawton; witnesses, Frederick Esling and Mary, his wife, and Anna Christina Esling.

He lived only four years after his marriage, for on August 20, 1788, he was buried "free" in St. Mary's grave yard. (See fourth generation.)

The Sarah Esling married on April 7, 1790, at Gloria Dei, Old Swedes Church, to Jacob Schroud, is believed to have been Rudolph Esling's widow.

VII. CATHARINE, born September 12, 1765, baptized at St. Joseph's by Rev. F. Farmer, September 20, 1765; sponsors Frederick and Elizabeth Grosser. She is *supposed* to have been married to a Mr. Rush, about 1797, and to have died about a year after, having issue one daughter, Sarah, mentioned in Paul Esling's will. This daughter is said to have married Lemuel Lauer, but no records have been found concerning her.

tant, but became a Catholic before her death, which occurred July 19, 1854, from cholera, aged — — —. Nicholas Esling and his wife both died intestate, he having in his lifetime made assignments of all his property. See D. Also Deed Books C, K, 28, page 200.

FOURTH GENERATION.

The issue of Nicholas¹ and Catherine Snyder Esling was as follows:

I. NICHOLAS,² born September 17, 1786, baptized at St. Joseph's by Rev. — — —; sponsors Paul and Anna Christina Esling.

Nicholas² Esling was a prominent member of the Whig party.* He was City Commissioner for the Fifth District of Philadelphia in 1813; "Assistant" to the Committee for the Defence of the City, and auxiliary superintendent for the erection of the fortifications, 1814; Health Officer of the Port of Philadelphia January 31, 1817, 1818, 1819; Harbor-Master March 21, 1836, 1837, 1838, 1839. In the unfortunate controversy between Bishop Egan and the trustees of St. Mary's church with the Harolds in 1812, he was one of the pew-owners who signed the circular

* A good story is told of him in his political career. During one of the exciting political campaigns which distinguished those days, when, after "the era of good feeling," the heated contests of Clay and Jackson broke out, Nicholas Esling was acting as Whig supervisor of elections in a certain up-town district. The district was supposed to have polled a large Democratic majority, but what was the astonishment when the count, upsetting all previous calculations, showed a tremendous Whig success. As there was of course a Democratic supervisor always present to prevent any unfair play, no reason could be given for a result which preached so loudly the logic of facts. In vain did the minority search the room for missing ballots, even the cinders being analyzed to discover burnt papers, but nothing could be found; so in their anger and disappointment the Democracy ever after declared that "*Nick Esling must have swallowed the ballots.*" They evidently assumed that the savor of success had seasoned into a palatable relish what would otherwise have been a hard dish for a sound Whig stomach to digest, i. e., Democratic votes.

defending the trustees. His pew was No. 12, south aisle, and on March 22, 1828, he assigned over for "valuable consideraton," all his right, title and interest in the same to his mother, Catharine Esling. (See Church Records.) He was also a prominent member of the "Bishop's party" during the Hogan troubles at St. Mary's church. At the election of 1822 he was one of the candidates of that party for trustees of the church, and although that ticket was defeated, his name appears as a signer attached to several of the circulars issued from that side during the melancholy controversy. He married, about 1807, Catharine, daughter of Jeremiah and Elizabeth Hornketh.* After his marriage he resided on Buttonwood street, No. 57, just below Eighth street, at the northwest corner of what is now Loraine, formerly Lawrence street. He died in 1845, having dropped dead while sitting down to dinner. His wife survived him, living with her daughters on Filbert street, between Ninth and Tenth streets (modern number 927). She was originally a Protestant, but became a Catholic before her death, which occurred July 19, 1854, from cholera, aged 68 years. Nicholas Esling and his wife both died intestate, he having in his lifetime made assignments of all his property. (See Deed Book D., page 434, O. D. C. Also Deed Books G. W. R., 16, page 638; G. W. R., 21, page 414, and G. W. R., 25, page 584.)

II. GEORGE,² born July 18, 1791, baptized at St. Joseph's by Rev. Lawrence Græssl, July 24, *eo anno.*; sponsors Paul and Christina Esling. This child is erroneously set down as the son of Nicholas and *Mary* Esling. No further record; but in the Burial Register of St. Mary's, under date August 29, 1791, appears this entry of interment: "Nicholas Esling's child, paid 10 shillings," which was most probably this son.

III. ANNA CHRISTINA,² born February 24, 1793, baptized at St. Joseph's by Rev. Lawrence Græssl March 3, *eo anno.*; sponsors Paul and Ann Christina Esling. She was a great business woman, and largely managed the affairs of her family. On June 18, 1839, she purchased the house 927 Filbert street, where she resided with her mother and sisters, and an old family colored servant, Julia Hill, for many years. (Deed Book G. S., No. 6, page 12, and F. T. W., No. 170, page 261.) She was also the plaintiff of record in the leading legal cases of *Esling vs. Williams*, reported in 10 Barr, Pennsylvania State Reports, page 126, and *Esling vs. Zantzinger*, 13 Pennsylvania State Report, 1 Harris, page 50. These concerned the old Esling property on Fifth street, which she and her sisters finally sold on June 20, 1853. She was for many years a prominent member of St. Mary's church; she and her three sisters occupying the old pew, No. 12, south aisle. She died September, 1871. Her will is recorded October 19, 1871. (Will Book 72, page 514.)

* Jeremiah Hornketh was a brickmaker. He died October, 1812. His will is recorded, Will Book 4, No. 101, page 187. See also Deed Books E. F., No. 9, page 512, and Book D., 55, page 42, and E. F., 33, page 412.

IV. SAMUEL RICKARDS, born January 5, 1795, baptized at St. Joseph's by Rev. Christopher V. Keating, January 17, *eo an.*; sponsors Paul Esling and Barbara Snyder. Married Elizabeth Riccles, and had issue. (See fifth generation.) He was killed by the giving way of an overcrowded shed or platform, at a great barbecue held by the Democrats, in honor of the inauguration of General Jackson to the Presidency, at the celebrated old Lebanon Garden kept by John Pascal, March 4, 1829. It was this event which caused his mother to become melancholy during the latter years of her life.

V. MARIA, born January 13, 1797, baptized at St. Joseph's by Rev. Leonard Neale February 3, *eo an.*; sponsors Paul Esling and Barbara Snyder. Married in 18— to John Vincent Myers of Pittsburg.*

VI. CATHARINE², born October 4, 1798, baptized at St. Joseph's by Rev. Leonard Neale, November 14, *eo an.*; sponsors Joseph Snyder and Barbara, his wife. Married April 18, 1833, by Right Rev. Francis Patrick Kenrick to Abraham Baker. He died at Williamsport, Pa., June 28, 1834, leaving issue by this marriage, one son, George, who died by drowning, unmarried. Catharine Esling Baker died January 25, 1884. (See Deed Book F. T. W., No. 193, page 191; also Will Book 114, page 226, No. 194.) Among its provisions is a legacy of \$500 to Julia Hill, the old family colored servant. Abraham Baker's sister, Catharine Anna,

* Her issue were (A) one son, Henry W., married to Emily, daughter of Joseph Snyder, of Philadelphia, and died without issue.

- (B) KATHARINE K.,¹ married to John Fenlon.
- (C) SUSAN S., a nun of the Order of the Sisters of Mercy; her name in religion, Sister Gonzaga.
- (D) MARGARET C., unmarried.
- (E) ELIZABETH A.,² married to Henry A. Shoemaker.

¹ The issue of John and Katharine Fenlon are :

- (A) John M. Fenlon.
- (B) Katharine M. Fenlon, married to Celestine J. Blair, of Pittsburgh, whose children are Francis A. Blair, Mary Grace Blair, Manuelita M. Blair, Eleanor M. Blair and Louisa K. Blair.
- (C) Henry Esling Fenlon.
- (D) Paul B. Fenlon.
- (E) Phillip G. Fenlon.
- (F) Rosalie C. Fenlon.
- (G) Grace M. Fenlon.

² The issue of Henry A. and Elizabeth A. Shoemaker are :

- (A) Gertrude F. Shoemaker; dead.
- (B) William Esling Shoemaker.
- (C) Maude N. Shoemaker.
- (D) Philip N. Shoemaker.
- (E) Bessie A. Shoemaker.
- (F) Edward Shoemaker.
- (G) Mildred A. Shoemaker.
- (H) Hilda C. Shoemaker.

married Jacob Way Holahan, and their daughter, Mary Anna, also married into the Esling family. (See *postea*, page 358.)

VII. LOUISA, born May 2, 1800, baptized at St. Josephs by Rev. Matthew Carr, May 25, *eo an.*; sponsors Joseph and Barbara Snyder. She died unmarried January 15, 1882. Buried in Old Cathedral cemetery. (See Will Book 104, page 592, No. 159.)

VIII. MARGARETTA, born November 24, 1801, of Nicholas and Catharine *Smith*; baptized at St. Joseph's by Rev. Michael Lacey; sponsor Barbara *Smith*. The name *Smith* twice repeated in this record is a manifest misnomer for *Snyder*. In the first place it is intended for Mrs. Esling's middle, or maiden name. No further record.

IX. SUSAN, born December 2, 1802; baptized at St. Joseph's by Rev. John Rosseter December 12, *eo an.*; unmarried. Still living, 1888.*

The issue of Rudolph and Sarah Lawton Esling, was

I. PAUL, born August 23, 1785, and baptized August 28, by Rev. F. Farmer; sponsors Paul and Christina Esling, his grandparents. He is supposed to have been the "grandson, Paul Esling," mentioned in the sixth item of the will of Paul Esling, Sr., who left him \$450.

FIFTH GENERATION.

The issue of Nicholas² and Catharine Hornketh Esling were

I. ELIZABETH, born January 19, 1808, baptized at St. Joseph's by Rev. Michael Egan, February 7, *eo an.* She died August 14, 1814, from fright, at seeing her father placed in a perilous position at a fire in the vicinity of the family residence.

II. CATHARINE³, born March 6, 1809, baptized at St. Joseph's by Right Rev. Michael Egan, Bishop of Philadelphia, May 7, *eo an.*; sponsors Ann Esling and Rev. William Vincent Harold. She died unmarried July 31, 1841.

III. ANNA MARIA, born July 16, 1811, baptized at St. Joseph's by Rev. J. Harold, August 25, *eo an.*; sponsors Susan and Joseph Snyder. She died August 21, 1825.

* At a dinner given some years ago by the Hon. Benjamin Harris Brewster to the distinguished actor, Joseph Jefferson, of *Rip Van Winkle* fame, the name of Esling was casually introduced. Mr. Jefferson, after making some inquiries, recalled with evident pleasure the fact that he had at one time been a neighbor and frequent visitor at the house of "the three Misses Esling, who lived on Filbert street," as the sisters, Ann, Louisa and Susan (III. VII. IX.), were often designated.

IV. JOSEPH JEREMIAH, born May 9, 1813, baptized at St. Joseph's by Right Rev. Michael Egan, Bishop of Philadelphia, September 5, 1813; sponsors Joseph and Barbara Snyder. Immediately after the death of Abraham Baker, at Williamsport, Mrs. Baker's brother, Nicholas Esling, accompanied by his daughter, Louisa, started for Jersey Shore, Mr. Baker's home on the Susquehanna, to spend the summer. Young Joseph Esling, who was just come of age, had desired to take a trip to what was "The Great West" of those days, and had previously arrived at Jersey Shore. The summer was a very hot one, and it was Joseph's filial attentions to his father during the prostrating heats of July and August that first attracted the favorable notice of Mrs. Holahan, Mr. Baker's sister, to her future son-in-law. In the fall he escorted his aunt back to Philadelphia. He had been brought up by his aunts and was a general favorite.

He was educated as a machinist. In the list of members of the Franklin Institute of Philadelphia appears the following entry: "*2315, October, 1844. J. J. Esling, Machinist, 51 Filbert St.*" He gave up this business about the time of his marriage and engaged in the coal trade. His coal and wood yards were at Broad and Spruce streets, and at Lombard street wharf on the Schuylkill; his offices on Walnut street between Third and Fourth streets. He was married November 30, 1843, to Mary Anna, eldest living daughter of Jacob and Catharine Holahan. The wedding ceremony took place at St. John's Roman Catholic Church, Thirteenth street above Chestnut street, Philadelphia; the Right Rev. Francis Patrick Kenrick, D. D., Bishop of Philadelphia, officiating. The witnesses were Hart Carr, George M. Holahan, Mary Baker and Mary Quinn.*

His wife was the great-granddaughter of Cornelius Holahan, the first Catholic settler of Delaware, who emigrated from Ireland about 1740. (See "Records," Vol. I.) In the other lines of her paternal ancestry she was of English and German descent, her earliest known American ancestor having come to America with Governor John Winthrop in 1630. (See Vol. I. Records American Catholic Historical Society, page 145, *et seq.*) In the maternal line she was descended from the Bakers and Millefelts, who figured historically in our local history during the Revolutionary war. She was educated at the schools of Miss Dean and Miss Jane Campbell, and went to old Father Varin, at Holy Trinity Church, to study French out of Wanostrocht's, or Noel & Chapsal's Grammar, but completed her studies at the then celebrated school of William Ashton, and graduated head of her class at the age of 13 years; proficient in all the then highest accomplishments of a young lady's finished education. Besides the scientific branches of astronomy and natural philosophy, she excelled in the use of the guitar, and the specimens of her embroidery in silk, still preserved, are considered by connoisseurs

* Afterwards Mrs. Jerome Eagle.

as rivalling the work of the celebrated Kensington schools of London. She was an excellent horsewoman, and a most graceful elocutionist, and took the palm for oratory in a public competition when she first entered Mr. Ashton's school, from his then most finished post-graduate, Miss Sophie Ashmead, now the mother of Mr. Ashmead Bartlett, the husband of Lady Burdett Coutts, of England. Mrs. Esling was a lady of staunch faith and sincerest piety, and a marvellous cheerfulness of patience under long years of trial and suffering. She was universally beloved for her many social graces and dignity of character, as well as for her brilliant qualities of intellect and winning charms of soul. She was for many years active in religious works; was one of the earliest members of the Archconfraternity of The Most Holy and Immaculate Heart of Mary, after its introduction from *Notre Dame des Victoires*, Paris, into the United States, where it was at once established in St. Mary's church, Philadelphia, she having been enrolled by Very Rev. Charles I. H. Carter, pastor of that church, November 2, 1844, and was all her life a most earnest member. She was also one of the original members and first secretary of the Confraternity of the Christian Mothers, established in this city at the convent of Notre Dame, about 1870. She was also affiliated by patent with the Passionist Order, to whose members she invariably accorded hospitality on account of their having no monastic house of their own in Philadelphia. She would never permit her child to attend a Sunday-school, but gave him his religious instructions at her own knee. She was born in Philadelphia, July 21, 1820, and died, after a lingering and painful illness of seven years' duration, June 3, 1882. Her funeral ceremonies took place at St. Mary's church, June 7, and she was buried at St. Charles's cemetery, Kellyville, Delaware county, Pennsylvania.* The funeral sermon was delivered by Rev. Ignatius F. Horst-

* The following account of the funeral is appended:

"The obsequies of Mrs. Mary A. Esling, which took place on Wednesday last, were attended by a large number of clergymen, a delegation of the Sisters of Charity from St. Joseph's Asylum, and four Sisters of St. Francis from St. Mary's Hospital, who had nursed her in her long illness, walked immediately behind the coffin, upon which was laid a simple wreath of crimson roses, and a large palm-branch. The celebrant of the Mass was Rev. J. Ignatius Otis, of Manayunk; Rev. Dr. Horstmann and Rev. Joseph C. Kelly, of St. Mary's, acting as deacon and sub-deacon. As the body was borne into the church the choir sang "*Rest in the Lord.*" The music of the Mass was Ohnewald's Requiem; at the offertory the "*Quis Est Homo,*" from Rossini's *Stabat Mater*; at the absolution Handel's "*Angels Ever Bright and Fair,*" and Mrs. Hemans' beautiful hymn, "*Ave Sanctissima! 'Tis Nightfall on the Sea,*" which had been a great favorite with Mrs. Esling during life. The sermon was by Rev. Dr. Horstmann. The pall-bearers were Very Rev. J. B. A. Brouillet, Vicar-General of the Diocese of Nesqually, W. T.; Gen. Thomas Kilby Smith, Mr. Leandro De La Cuesta, Dr. Francis V. Greene, U. S. N.; Messrs. Walter George Smith, Augustus Thouron, Bernard L. and Ernest Douredoure. As the funeral cortege, on its way from the church to the

mann, D. D., who, taking for the keynote of his discourse the text, "To-day for me, to-morrow for Thee," spoke of the uncertainty of death, and most impressively of the necessity of being always prepared for it. After some general remarks of that nature, he touched upon the character of the deceased, and told the following anecdote, which, as its simplicity and quaint anachronisms, full, however, of telling effect, might indicate, was taken from the French, and from which he drew the personal moral which concludes it :

"Our Divine Lord once had a servant who asked him for leave to go to the marriage feast of one of his nieces. Our Lord said to him : 'Yes, you may go, but only stay as long as is necessary ; behave like a good Christian, and tell no lies on your return.' The servant returned after eight days. Our Lord said to him : 'You have been very long away, tell me why ?' 'O, my Lord ! if you knew how good it was to be there, the table cloth was always laid, there was nothing but drinking, singing, and dancing from morning to night, and during the whole time they never once spoke of you.' 'Never once spoke of me ?' 'Not at all.' Six months later the servant asked our Divine Lord for leave to go to the marriage of another of his nieces, for he had several. Our Lord said to him : 'Yes, you may go, but only stay as long as is necessary ; behave like a good Christian, and tell no lies on your return.' The servant started at dawn, and this time returned before evening. 'You did not stay long,' said our Lord.' 'O, my Lord,' replied the servant, 'it is not well there, the country is desolated with fevers and plagues ; nothing is to be seen but the sick, the dead and the dying, and everywhere the people are crying out : My God, my God, Jesus, Jesus.' 'Ah ! you see that they speak of me now,' said our Lord."

It was not so with Mrs. Esling. She served God with equal fidelity in joy as well as in sorrow, in pleasure as well as in pain.

Joseph J. Esling died, fortified by the last Sacraments of Holy Church, February 5, 1874. Issue one son, treated under head of sixth generation.

V. GEORGE JACKSON, born January 27, 1815, baptized at St. Joseph's by Rev. Terrence McGirr, September 24, 1818 ; sponsor Catharine Esling.

He was by profession a captain in the Merchant Marine, trading principally to Rio Janeiro. He was married October 26, 1840, to Miss Catharine Harbeson Waterman, born in Philadelphia, April 12, 1812, but of Irish descent. She was quite a celebrated poetess, and is said to have been the originator of the expression, "the poetry of motion," as applied to the dancing of the famous Fanny Esler. In 1850 she published a vol-

cemetery, passed the convent of Notre Dame, on Rittenhouse Square, to the community of which she had been much devoted, the children of the schools placed upon the coffin a wreath of immortelles, which had been laid upon the coffin of Sister Mary Euphrasia, a much-beloved nun, who had died some years before ; and the choir Sisters chanted the *Miserere* and *De Profundis*."

ume of verses entitled, "The Broken Bracelet and Other Poems." Several of her poems are addressed to her husband during his absence at sea. One of her hymns, "*Come unto Me when Shadows darkly Gather*," is a great favorite with Protestant clergymen of different denominations. Nearly all the Biographical Dictionaries in referring to her position as an authoress quote the following passages by Mrs. Sarah J. Hale, published in "The Womens' Record": "As a contributor to the periodicals of the day Miss Waterman obtained great and deserved celebrity Mrs. Esling's poems are the expression of a true woman's soul. She excels in portraying feeling, and in expressing the warm and tender emotion of one to whom home has ever been the lodestone of the soul; in pathos and delicacy she has few equals." Four years of her married life were passed with her husband at Rio. She is now residing in Philadelphia.

George J. Esling died September (25, 28?), 1883, leaving issue. See sixth generation.

VI. NICHOLAS³ HENRY, born October 4, 1817 (church register), September —, 1817 (private record), baptized at St. Joseph's by Rev. Terrence McGirr, September 24, 1818; sponsor Ann Esling.

He was, by profession, a sea captain, and for many years commanded the barque, "White Wing," sailing between Philadelphia and Rio Janeiro. He was also commander of the historic Cuban privateer "Hornet." He married Leonora Shougard. He died suddenly in the bath at his residence in New York, August 20, 1874. His wife died December, 1878. Issue, see sixth generation.

VII. LOUISA² HENRIETTA, born July 1, 1819 (church register), July 19 (private record), baptized at St. Joseph's by Rev. Terrence McGirr, October 12, 1819; sponsor Louisa Esling; unmarried (still living, 1888).

VIII. JOHN VINCENT, born September 6, 1821 (church register), September 16 (private record), baptized at St. Joseph's by Rev. Samuel Cooper, January 30, 1826; sponsors John V. Myers (who acted by his proxy, Joseph Jeremiah Esling) and Susan Esling.

John V. Esling, like his two preceding brothers, adopted the profession of seamanship, and while returning from sea on one of his preliminary voyages as a student of navigation, died July 13, 1839, some say off the capes of Delaware; another, and probably the more correct account, asserts that he died at Maracaibo and was buried in the Island of Sico, on the bar at Maracaibo. He was unmarried.

IX. WILLIAM VINCENT, born March 29, 1823, died May —, 1824.

X. LEMUEL THEODORE, born April 27, 1825, baptized at St. Joseph's by Rev. Samuel Cooper, January 30, 1826; sponsors John V. Myers (who acted by his proxy, Joseph Jeremiah Esling) and Susan Esling.

L. Theodore Esling, as he was always known, was, like his father, a prominent member of the Whig Party. He for a long time held a

position in the sheriff's office, custom house and other municipal offices at Philadelphia, and was several times an earnest, but unsuccessful aspirant for the nomination to the sheriffalty of the city. The famous yacht, which for several years was the champion racer of the Delaware, was named after him. For her record see *Sunday News*, Philadelphia, February 20, 1887.

He married Jane Catharine Siddons, who survived him. He died April 7, 1868. For his issue, see sixth generation.

X. HENRY CLAY, born November 15, 1828 (church register), November 4 (private record), baptized at St. Joseph's by Rev. John Hughes, March 20, 1830; sponsors Joseph J. Esling and Maria Cross.

He married June 28, 1863, Sarah Weaver, who was a Protestant, but became a Catholic; she surviving him. He died March 1, 1881 (1880, private record), buried in Cathedral Cemetery, Philadelphia. Issue, one son; see sixth generation.

XI. SUSAN, born ——, baptized ——, unmarried; died suddenly in the main building of the Centennial Exhibition, November 9, 1876.

The issue of Samuel Rickards and Elizabeth Riccles Esling as far as known, was :

I. JAMES, born January 19, 1825, baptized at St. Joseph's by Rev. William Vincent Harold, December 21, 1825; sponsor Margaret Campbell. Died in infancy.

II. WILLIAM HENRY, born April 19, 1827, baptized ——, married Elizabeth ——, alive as late as 1849.*

III. SAMUEL,² no record found, supposed to have died before coming of age.

SIXTH GENERATION.

The issue of Joseph Jeremiah and Mary Anna Holahan Esling, was one son.

I. CHARLES HENRY AUGUSTINE, born January 21, 1845, baptized at St. John's church by very Rev. Edward J. Sourin, Vicar-General of the diocese of Philadelphia, on Tuesday in Passion week, March 11, 1845; sponsors the officiating priest and Madame Anita Knight,† confirmed by

* See Deed Book G. W. C., 31, page 211. See also Deed Book A. W. M., No. 81, page 430.

† Madame Anita Knight was well known to the Catholics of Philadelphia of one or two generations back. She was a French lady, of accom-

Right Rev. John N. Neumann, D. D., bishop of Philadelphia, in St. Mary's church, May 28, 1854. The name of "Augustine" was assumed in Confirmation. Educated at the Dame School of Mrs. Maria Noronah,* and entered preparatory department of St. Joseph's Jesuit College, Philadelphia, October 3, 1854. Graduating class, Collegiate department, July 3, 1863.† Entered law office of Hon. William Morris Meredith (his last

plished manners and deep piety, and was for several years president of the Blessed Virgin's Sodality, attached to St. John's church, Thirteenth street. Her maiden name was Gilleman. Her father was French consul at Havana, Cuba, and dying there left her quite alone, her sister, Madame André, being absent. She married Mr. Knight, of Boston, who was engaged in business in Havana. He was a widower with several children, two of them daughters, Annie and Mary; the latter married Mr. Beylle, a French Catholic gentleman and a brother of the Misses Beylle, so well known to the old parishioners of St. Mary's church, Philadelphia. Mr. Knight was connected with the Sweetser, Hoppers and other prominent Boston families. He died in Havana a few years after his second marriage, whereupon his widow, with her two children, John and Caroline, took up her residence in Philadelphia with her stepdaughter, Miss Annie Knight, who subsequently married an Irish gentleman of this city. Mrs. Knight remained here until the completion of her children's education, when about 1855 she returned to France, where she died about 1863. A Requiem Mass was celebrated for her in St. John's Church, Philadelphia. Of her two children, John, who had graduated at Mount St. Mary's College, Emmitsburg, Maryland, subsequently entered L'Ecole Polytechnique, Paris, became a civil engineer, married the daughter of a senator of France, and has since died. Caroline married the Count Villeneuve Flayasse, of the French army, and died shortly afterwards, leaving two children surviving her.

* Of the small class of little boys who for two or three years attended this then well-known Dame school, several are now men of note in the social, professional and business circles of Philadelphia. Among them may be mentioned, Rev. Jesse Y. Burke, the present secretary of the Board of Trustees of the University of Pennsylvania; Rev. Henry C. Graeff, late rector of St. Jude's Protestant Episcopal Church, Philadelphia, now of Christ Church, Williamsport, Pennsylvania; Beauveau Borie, of the firm of Borie Brothers, bankers; Professor James Chase; Charles Beale, founder of Arden Park, North Carolina; Dr. Neville Tyson, Norristown; Dr. George McClellan, and others; and it is a curious coincidence that two of them should have been representatives at European courts; Mr. Esling at the Vatican and Mr. Wharton Barker at St. Petersburg, where he was created by the Czar a Knight of the Order of St. Alexander Nevski.

† The class, *as a body*, did not graduate. The college, then at Filbert and Juniper streets, being in financial difficulties, was suddenly closed by order of the Rev. Father Sopranis, who had been sent over from Rome as official visitor of the Jesuit Institutions in the United States. Of its four members pursuing the full regular curriculum, and who were about entering on their "Junior" or "Rhetoric" year, Mr. William L. Hirst, Jr., and Mr. Charles Lacy Philips graduated each with the first honors of his class, the former at Georgetown University, D. C., the latter at St. John's College, Fordham, New York. Mr. Esling finished his studies privately at the old college on Willing's alley until the date given,

student), September, 1866; admitted to Philadelphia Bar June 19, 1869; received degree of L. L. B. University of Pennsylvania, June 15, 1882; appointed official representative of the Primate and laity of the United States to the Vatican at the Golden Episcopal Jubilee of his Holiness Pius, IX., 1877; created an honorary member of the Passionist Order by patent, dated from the monastery of Sts. John and Paul on the Cælian Hill, Rome, June 3, 1877. Founder and first vice-president of the De Sales Institute (Catholic Club), of Philadelphia, 1870. One of the organizers and first vice-president of the American Catholic Historical Society of Philadelphia, 1884; Chairman of its genealogical committee. Co-founder and first president of the "Pegasus" (Poets' club), of Philadelphia, 1885. Compiler of Esling, Holahan, Baker and Way genealogies. Member of the Pennsylvania Historical Society, Penn Club and University Club, of Philadelphia, and New England Society of Pennsylvania. He has for several years contributed largely to Catholic and secular literature in both prose and poetry, and is the author of several historical monograms; unmarried.

The issue of George Jackson and Catharine Harbeson Waterman Esling were

I. GEORGE W ——, born November 17, 1841. Married Mary E. Downing. He was an engineer by profession, and died by an accident while engaged in building the tunnel of the Baltimore and Ohio Railroad, at Fairmount Park, Philadelphia, October 12, 1885. Issue. See seventh generation.

II. ROBERT, born October 31, 1843. Married Emma Ross. Still living (1888). Issue. See seventh generation.

III. MARY ELLA, born June 4, 1847. Died October 22, 1847.

IV. CATHARINE H., born June 8, 1850. Unmarried. Still living (1888).

V. THOMAS MANUEL, born May 22, 1854. Married Clara Myers. Died April 5, 1883. Issue. See seventh generation.

The issue of Nicholas Henry and Leonora Shougard Esling were

I. CATHARINE ELIZABETH, born March 18, 1843. Married July 23, 1863, to Octavius A. Law, of the Philadelphia Bar, who died in 1888, leaving issue. Mrs. Law is still living (1888).

and Mr. Henry W. Sayen went immediately into business. Another member of this class was Augustine Stuhl, afterwards superior of the Redemptorist House at Ilchester, Md.

II. JOHN DEVEREAUX, born October 26, 1846. Unmarried and still living (1888).

III. NICHOLAS B ——, born February 21, 1849. Married Sarah Miller. Died September 15, 1876, leaving issue. See seventh generation.

The issue of Lemuel Theodore and Jane Catharine Siddons Esling were

I. HELEN ANN, born November 5, 1854. Died December 19, 1854.

II. LEMUEL THEODORE², born November 3, 1855. Unmarried. He was editor and proprietor of the Newark *Delaware Ledger*. Died December 29, 1880. Buried in Mount Moriah cemetery, Philadelphia.

III. MATILDA HERON, born August 21, 1857. Died October 5, 1857.

IV. PAUL SIDDONS, born December 7, 1858. Died January 13, 1859.

V. HOWELL ROBERTS, born March 25, 1860. Died March 11, 1862.

VI. MARY DAY, born October 21, 1863. Married — — —, 1888, to George Henry Davidson, of Birmingham, England.

VII. JOHN SIDDONS, born February 13, 1865 (Registration office record). February 25, 1866 (Private record). Died July 15, 1866.

VIII. WILLIAM KEMBLE, born February 19, 1868. Unmarried and still living (1888).

NOTE.—The three branches representing the descendants of GEORGE JACKSON, NICHOLAS HENRY, and LEMUEL THEODORE ESLING in the sixth, seventh and eighth generations, are believed to be entirely Protestant.

The issue of Henry Clay and Sarah Weaver Esling was one son.

I. HENRY CLAY², born April 5, 1864. Baptized. Unmarried and still living (1888). Member of American Catholic Historical Society.

SEVENTH GENERATION.

The issue of George Waterman and Mary E. Downing Esling were

I. GEORGE DOWNING, born August 27, 1863. Married June, 1888, Emma Lockhart. Still living (1888).

II. WALTER ATWOOD, born November 5, 1864. Married Anna Schaffer. Still living (1888). Issue. See eighth generation.

III. EDWARD EUGENE, born March 9, 1867. Unmarried and still living (1888).

IV. CATHARINE WATERMAN, born August 27, 1871. Died in infancy.

V. ROBERT BURNS, born June 9, 1873. Unmarried and still living (1888).

VI. CHARLES NICHOL, born April 19, 1876. Died in infancy.

VII. PRESTON JONES, born January 5, 1879. Died in infancy.

VIII. WILLIAM PENN (WILLING, according to Registration record), born August 3, 1869. Still living (1888).

The issue of Robert Burns and Emma H. Ross Esling, married October 28, 1869, were

I. WILLIAM ROSS WALLACE, born September 1, 1870. Still living (1888).

II. OMA KATHARINE, born November 18, 1872. Died August 22, 1874.

III. ROBERT BURNS, born August 18, 1875. Still living (1888).

IV. EMMA GERTRUDE, born November 7, 1877. Still living (1888).

The issue of Thomas Manuel and Clara Myers Esling were

I. HENRY MANUEL, born October 14, 1876. Still living (1888).

The issue of Nicholas B — and Sarah Miller Esling was

I. LAURA, born — — —. Still living (1888).

II. MARY E., born April 8, 1871. Still living (1888).

III. KATHARINE ELIZABETH, born September 6, 1872. Died in infancy.

IV. NICHOLAS, born — — —. Died in infancy.

V. EMMA, born — — —. Died in infancy.

EIGHTH GENERATION.

The issue of Walter Atwood and Anna Schaffer Esling is

I. WILLIAM, born — — —.

II. — — — — —



* See Rupp's Coll. 30, (1888) Names of Emigrants, page 221.

- III. Edward George, poet (born 1857). Painting and life
use (1883).
- IV. Catherine M. Weston, poet (born 1857). Painting and life
use (1883).
- V. Robert Green, poet (born 1857). Painting and life
use (1883).
- VI. Charles Michel, poet (born 1857). Drawing and life
use (1883).
- VII. Lizzie Jones, poet (1857). Sketch according to information recd
from Adeline G. 1880. Still living (1883).
-
- The series of Report prints and figures H. Ross Peacock making Out
per 22, 1881, were
- I. Walter Ross Watercolor print September 1, 1880. Still living
(1883).
- II. Amy Kuykendall, poet (born October 18, 1857. Died January 25, 1880).
III. Robert Green, poet (born 1857). Still living (1883).
- IV. Emmy Gertrude, poet November 5, 1877. Still living (1883).

-
- Type series of T-pieces made by C. W. H. Miller (1883).
- I. Hexagonal piece, poem October 11, 1881. Still living (1883).
- II. Series of Micropores — — — — — and stamp Miller's Trade mark
use (1883).
- III. T-bars E, F, poem April 8, 1881. Still living (1883).
- IV. Microporous extrusion print September 18, 1881. Dies in use.
- V. Emmy, poem — — — — — Dies in use.

EIGHTH GENERATION

-
- Type series of W. J. Miller, Yimooey and Anna Scapular Espanol is
I. MILITARY, poem — — — — —
- II. — — — — —



Her deceased children are Albert F., Adolphus C. and Marcus G.; deceased also left two grandsons and two great-granddaughters—a third great-grandson died shortly after her decease. Her grandsons are named Al Sehner and John J. Rothermel.

Mrs. Ann Maria Sehner, widow of the late John Sehner, died on the morning of July 26, 1887, at Lancaster. She was born August 12, 1806, the eldest daughter of Adolph Christian Fick, and the last survivor of the family. She was baptized September 8, 1806; confirmed in youth by Rev. Dr. Endress, of Trinity Lutheran church, and united in marriage to John Sehner by Rev. P. Wolle, of the Moravian Church, December 15, 1825.

Her father, Adolph C. Fick, was born at Waren, in the Duchy of Mecklenburg, September 17, 1777, served an apprenticeship in Eppendorf, near the free city of Hamburg, receiving at the end of his term an honorable discharge and a strong letter of recommendation. He came to Philadelphia about the year 1799 and settled in Lancaster, where he soon afterwards married Justina M. Ulmer, daughter of Philip Ulmer and wife, Barbara (born Hamerich), and started his business of a butcher. Leaving his family and business, he marched to Baltimore in the service of his adopted country in the war of 1812-15. Returning after an honorable discharge, he continued his business on East King street, adjoining the residence of the parents of Col. William B. Fordney, opposite the home of Robert Coleman, where he died in 1825. His widow survived him 43 years, dying in 1868, in her 83d year.

Her husband, the late John Sehner, born January 4, 1798, died October 24, 1864, carpenter and builder. Was the oldest son of John (Johannes) Sehner, born October 7, 1765, died July 11, 1814, and wife, Catharine, whose maiden name was Rung, and a grandson of Gottlieb Söhner, who landed in Philadelphia from off the ship Fane, Captain Hyndman, October 17, 1749,* and settled in Lancaster, where he was married by Rev. T. F. Handschuh to Maria Barbara Kline, on Sunday, September 18, 1750, in the old Lutheran Church that stood upon the site now occupied by Trinity Lutheran chapel. Pastor Handschuh's text on that day was Psalm xv.

Catharine Rung, wife of John, 1765-1814, was a daughter of Heinrich Rung, who married Ann Maria Nicolai in 1761, and who was a daughter of John Dies Nicolai and wife, Elizabeth.

Mrs. Ann Maria Sehner survived her husband twenty-three years, and after years well spent in relieving the sick and distressed within her reach, died at the advanced age of 80 years, 11 months and 14 days.

Of nine children (eight sons and one daughter), four sons—John F., Henry C., Benjamin F. and Edward A., and one daughter, Justina M., wife of George H. Rothermel, of Philadelphia,—survive her.

* See Rupp's Coll. 30,000 Names of Emigrants, page 221.

Her deceased children are Albert F., Adolphus C. and Marcus G.; deceased also left two grandchildren and two great-granddaughters—a third great-granddaughter being born a few months after her decease. Her grandsons are Samuel M. Sener and John J. Rothermel.

Henry C. Sehner, born February 6, 1828, was married on January 2, 1855, to Frances A. Coggsdall, born August 27, 1834, and had children, Samuel M. Sener and Albert F., born April 24, 1858, died September 8, 1861; Samuel M. Sener, born October 5, 1855, married on April 5, 1877, Susie T. Murray, born January 3, 1856, who is a daughter of the late Dennis Murray and wife, the late Margaret Donelly, both of whom were members of the Cathedral parish, Philadelphia. Dennis Murray came to Philadelphia from Donegal, Ireland. The children of Samuel M. Sener are Frances M., born February 10, 1878; Gertrude, born August 24, 1880; Ann Maria, born November 17, 1887. Samuel M. Sener became a convert to the Catholic Church, being baptized at St. Anthony's church, Lancaster, by Rev. A. F. Kaul, on June 25, 1874, and was confirmed at the same church by the late Right Rev. J. F. Shanahan, on June 20, 1875, and is a member of the Lancaster Bar, having studied law under the late Congressman O. J. Dickey, and being admitted to practice on March 10, 1877. Frances A. Sehner, mother of Samuel M. Sener, is also a convert to the Catholic Church, having been baptized at St. Anthony's church by Rev. A. F. Kaul, on August 5, 1878.

Jacob Sener, of Carlisle, who celebrated his ninety-fifth birthday on July 16, 1887, dying August 3, 1887, and who served in the war of 1812-15; and the late Gottlieb Sehner, of Manor township, who was the son of Gottlieb (1751-1799) and Magdalena Neff, daughter of the famous Dr. Neff,* were also grandsons of Gottlieb Söhner, of 1749.

On pages 257, 297, 302, 305, 317, 325, 329 and 341 of Volume I. of the Records of the American Catholic Historical Society the name Sener appears either in the capacity of sponsor or that of a child receiving the sacrament of baptism. The appearance of the name is in the register of old St. Joseph's Church, Philadelphia, beginning in 1760 at page 257. Whether or not this family (Francis and Agatha Sener) were of any kin to the family in Lancaster does not appear, but the probability is that they were, as all of the name in America are, in some remote way, connected with one another. By different members of the family the name has been variously spelled Söhner, Sehner and Sener.

^{He married}
Miss Mary ~~Sehner~~ ^{and had a son named} Gottlieb ~~Sehner~~ ^{who came} into the Church ~~in 1749~~ ^{and was a descendant from} the earliest settlers of Kentucky, being ~~really~~ descended from the first white woman born in that state.

* Rupp's History of Lancaster county, page 124.

KELLY—HENDRY.

Torrance Kelly was a native and resident of Silverbridge, County Armagh, Ireland. He was a devoted Irish patriot, and was in league with a party that was formed in France, toward the end of the 18th century, for the restoration of the Stuarts to the throne of England. He took a prominent part in the Rebellion of 1798, and fought at the battle of Vinegar Hill. He married Miss Eleanor Clark, of the same place. This lady was a Protestant, but embraced the Catholic faith on the occasion of her marriage. One of her brothers, when quite young, immigrated to America, and settled in Wheeling (now in Western Virginia). He fought in the war of the Revolution, and reached the rank of lieutenant. Many of the best families of West Virginia and Ohio claim descent from him. His immediate descendants are noted for their strong opposition to Catholicity; but one of them, a graduate of West Point, was converted to the faith, and became a prominent member of the Society of Jesus, Rev. James A. Clarke, S. J.

The only son of Torrance and Eleanor Clark Kelly was John Kelly, who immigrated to America in 1801. He settled in Pittsburgh, Pennsylvania, and was a citizen of that place until his decease in 1860. He was distinguished for his great moral rectitude and fervent piety. His residence, one of the first pretentious dwellings built in Pittsburgh, was occupied by his immediate family for fifty years, and is still standing. He married Miss Elizabeth FitzSimons, a descendant, on her mother's side, of an ancient and respectable Scotch family named Carr, and a devoted Catholic. She was a native of Downpatrick, County Down, Barony of Lecale, Ireland. Her great-uncle, Rev. Richard FitzSimons, D. D., of the same place, enjoyed local distinction for piety and learning. Mrs. Kelly was a woman of fine education, and enjoyed the esteem and friendship of many eminent clergymen connected with the early ecclesiastical history of Western Pennsylvania; among them, Prince Gallitzin.

Issue of John and Elizabeth FitzSimons Kelly:

I. ELEANOR THERESA (the first Catholic child baptized in Pittsburgh), married to Hugh MacShane, a Catholic, and a native of Coleraine, Londonderry, Ireland. No issue. Both deceased.

II. WILLIAM (*vide* Appleton's Encyclopaedia, Vol. 3; and Z. F. Smicke's History of Kentucky, third edition, page 505). He married Miss Mildred Kelly, of Eddyville, Kentucky (a Protestant, but who came into the Church before her marriage). This lady claims descent from the earliest settlers of Kentucky, being lineally descended from the first white woman born in that state.

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merchant of Louisville, Ky., removed to Philadelphia in
 1862. (Philadelphia Press, Feb. 13, 1888.)

"OBITUARY."

"WILLIAM KELLY, INVENTOR OF THE BESSEMER STEEL PROCESS."

"LOUISVILLE, Ky., Feb. 12 [SPECIAL].—William Kelly, inventor of what is known as the 'Bessemer steel process,' died in this city last night at the age of 78 years. He removed from Pittsburgh to Lyon county, Kentucky, when quite young, and established immense iron furnaces and forge works. He became convinced that the cost of making steel could be cheapened considerably; his idea being that iron could be converted into steel without the use of charcoal, by forcing powerful blasts of atmosphere through molten metal, believing that the oxygen of the air would unite with the carbon in the metal and thus produce combustion, and by eliminating the carbon leave it wrought-iron or steel. His experiments were continued for ten years, during which time his process was used at his works. Some English skilled workmen left his employ, took the secret to England, and Henry Bessemer applied for patents in Great Britain and the United States, but patents were awarded to Kelly in this country on the grounds of priority of invention.

"Mr. Kelly first imported Chinese labor into the United States, the first venture being with ten Chinamen, who were followed by fifty more. These were worked at the iron furnaces. Mr. Kelly was a man of wealth and stood high in the community. At the time of his death he was at the head of the axe manufacturing firm of W. C. Kelly & Co."

Issue of William and Mildred Gracey Kelly:

- (A) John Gracey Kelly, now cashier of the Braddock Trust Co.,
 Braddock, Pa. Married to Miss Agnes Kenny, of Braddock,
 Pa., a descendant on her paternal grandmother's side of several old, respectable Catholic Maryland families.

Issue of John Gracey and Agnes Kelly:

- (a) Kenny Kelly, deceased. (b) Mildred Kelly.
- (B) William Cody Kelly, of the axe manufacturing firm of W. C. Kelly & Co., Louisville, Ky.
- (C) Zurilda (called Lillie), married to Robert Thompson, an ex-Confederate soldier (Protestant). A descendant of a younger branch of the family of the Duke of Ormond, which settled in Kentucky previously to the Revolution. Issue:
 - (c) William Thompson. (d) Mary Agnes Thompson. (e) Sidney Thompson. (f) Eliza Cody Thompson. (g) Mildred Thompson.
- (D) James Paul Kelly.
- (E) Blanche Kelly.
- III. ELIZA, married to Michael Cody, a Catholic, and a native of Carrick-on-Suir, Tipperary, Ireland. Later a much respected

merchant of Louisville, Ky. Removed to Philadelphia in 1862. Eminent for piety, integrity and benevolence. Both deceased.

IV. MARY BLANCHE, never married. Deceased.

V. JOHN FITZSIMONS, unmarried.

VI. ANN FRANCES, married to Charles F. Hendry, deceased; a Protestant. A descendant of Joseph Hendry, the last survivor of two ancient and noble English families, who emigrated to Virginia in 1635, bringing a large inherited fortune in gold pieces, which he had packed in kegs. About 1700 one of his descendants was led to settle in Burlington county, New Jersey. Having considerable means, he invested in land until his possessions became very extensive. There was an interesting work preserved in the State Library at Trenton about twenty-five years ago, that gave an account of the Hendry possessions. Both the grandfathers of Charles F. Hendry were officers in the army of the Revolution, and served throughout the entire war. Ezekiel Anderson, great-grandfather of Charles F. Hendry, was engaged, on the side of the Colonies, in the French and Indian wars, and fought with Washington at Braddock's Field. In his extreme old age he was one of the volunteer guides who led the army of Washington to the camp of the British, on the eve of the battle of Trenton. His son, Colonel Joseph Anderson, of the Revolutionary army, was born in New Jersey,* November 5, 1757, and was appointed by Washington to be district judge of the territory south of the Ohio river, in 1791. He was United States Senator from Tennessee from 1797 to 1815, and First Comptroller of the United States Treasury from 1815 to 1836. He died in Washington, D. C., April 17, 1837. One of his sons, General Robert Anderson (of Fort Sumpter fame), was born near Louisville, Kentucky, June 14, 1805. Another son became Governor of Ohio. Charles F. Hendry's father was an eminent physician. The Hendry family intermarried with several of the oldest and wealthiest families in New Jersey; among them the Scudders, Andersons, Reeders, Chambers and Howells.

GENEALOGY.

Ezekiel Anderson married Maria Coombes.

Maria Coombes Anderson married Captain Samuel Hendry.

John Anderson Hendry, M. D., married Abbie Chambers.

Charles F. Hendry married Ann F. Kelly.

* In "Appleton's Encyclopædia of American Biography," the birth-place of Joseph Anderson is given as "near Philadelphia." His early life was passed in New Jersey.

ADDENDUM.

Issue of Charles F. and Ann Frances Hendry:

(F) Mary Ellen Hendry.

(G) Elizabeth Carmel Hendry.

(H) Julia Cody Hendry, married to Bernardo Hoff Knight, a Catholic, youngest son of Dr. Isaac Knight, U. S. A., and Ann Catharine Hoff (converts). On his father's side this gentleman is a lineal descendant of Giles Knight, who came to this country with William Penn, and was one of the "cave dwellers of the Schuylkill." The Knights settled later at Byberry, Pennsylvania. On the maternal side he is descended from the early Swede settlers of Delaware; this particular family having belonged to the higher Swedish nobility. They espoused the cause of the Colonies at a great loss to themselves, and were particularly enraged at their immediate relatives, the Count Donop and General Knyphausen, for coming to this country in command of mercenaries on the side of Great Britain. When Donop fell at Red Bank, and was buried there, family tradition has preserved the story of the most prominent member of the family going thither, through many difficulties, to enjoy the satisfaction of venting his rage against the unfortunate officer's memory by dancing on his grave. The family are also related by marriage to the Counts de Guzman, of which family the ex-Empress Eugenie is a member. Mr. Knight's maternal great-grandfather was an officer on the "Bonhomme Richard," and was severely wounded during its action with the "Serapis."

Mrs. Ann Catharine Knight was a sister to Rear-Admiral Henry Kuhn Hoff, who married a daughter of Commodore Bainbridge. His son is Commander Hoff, U. S. N., of Washington, D. C.

Dr. Isaac Knight was in the regular service of the United States during the Mexican war, and a surgeon in the Federal army during the late civil war. His son, Carlos Knight, M. D., deceased, was a surgeon in the U. S. Navy.

(I) Edwin Chambers Hendry; deceased.

(J) Paul Augustine Hendry, a hereditary member of the Cincinnati Society, in the State of New Jersey.

ADDENDUM.

Jacob Reeder married Phœbe Scudder.

Phœbe Reeder married Colonel David Chambers.*

One of Jacob Reeder's brothers, Abner Reeder, was president of the first bank of Trenton. His son Jacob's son, Andrew H. Reeder, became first Governor of Kansas (*vide "Life of Abraham Lincoln," by Messrs. Nicolay & Hay, part called "The Territorial Experiment"*). One of Governor Reeder's sons is Brigadier General Frank Reeder; another, Judge Reeder, of Easton, Pa.

According to a modern historian, the Chambers family were of such importance in New Jersey that from the earliest settlement of the State there has been a locality called by their name. At present this is borne by the town of Chambersburg, near Trenton, which is built on land belonging to Abner Chambers, Esq., of Mt. Ephraim, N. J., the son and heir of Robert Chambers, deceased, the eldest son of Col. David Chambers; and the last to hold the office of magistrate, which had been held in succession by his ancestors from the latter part of the seventeenth century. This land has been in the family one hundred and eighty years.

* A son of Colonel Chambers, Abner Chambers, married a niece of Governor Howell, of New Jersey. Their daughter Phœbe (called Fannie) married Francis Way, Esq.

Rev. William F. Tracy,	Columbus, Pa.
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His Excellency, the Governor of New Jersey, 1887.

His Excellency, the Governor of Ohio, 1888.

His Excellency, the Governor of Alabama.

His Excellency, the

REPORTS.

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E. J. Molineaux,	A. McEnroe, Philad'a.
P. S. P. Conner,	— Snyder.
Edward J. Aledo, Esq.,	H. W. Jackson, Philad'a.

There have been about 500 donations, exchanges and packages, including purchase, received at the Library, making a total of about 3200 items. There have been purchased about 53 lots. The last of these

was the Haviland library, which will probably exceed 2500 items; but on account of absence from the city of the Librarian, these have not yet been entered on the Book List of the Society.

The following periodicals are received and filed regularly at the Library, and we take advantage of this opportunity to publicly thank the publishers for their kindness:

American Catholic Quarterly Review,	Hardy & Mahony, Pubs., Philada.
American Catholic Historical Researches,	M. I. J. Griffin, Pub., " 3 Vols.
Catholic Standard,	Hardy & Mahoney Publishers, Philadelphia.
Catholic, Pittsburg,	Pittsburg, Pa.
Colorado Catholic,	Denver, Col.
Catholic Sentinel,	Portland, Oregon.
Cincinnati Telegraph,	Cincinnati, Ohio.
Catholic, Kansas,	Leavenworth, Kansas.
Catholic Home Journal,	Chicago, Ills.
C. T. A. News,	Philadelphia.
Emerald Vindicator,	Pittsburgh, Pa.
Home Journal,	Spencer, Mass.
Catholic Youth,	Brooklyn, N. Y.
Catholic News (American),	New York City.
I. C. B. U. Journal,	Philadelphia.
Index,	Scranton, Pa.
Messenger of the Sacred Heart,	Philadelphia.
Pilgrim of Our Lady of Martyrs	"
Young Crusader,	Columbus, Ohio.
Carroll Institute Bulletin,	Baltimore.
The Sodalist,	Cincinnati.
Church News,	Washington, D. C.
Catholic Record,	Scranton, Pa.
Starlight,	Philadelphia.
Tablet,	New York.
Messenger,	Iowa.
Catholic Weekly Review,	Toronto, Canada.

MAGAZINES AND NEWSPAPERS IN THE LIBRARY.

Holy Family (New Orleans), Vol. 1, 1866.
Home Journal (Spencer, Mass.), from 1883.
Ave Maria, nearly complete.
American Catholic Quarterly Review, complete.
American Antiquarian, odd numbers.
Advocate (Catholic), Louisville, Ky., Vols. 6, 7, 8, 9, 10, 11.

- Brownson's Review, Vols. 1, 2, old series. Vols. 1, 2, 4, new series, Boston. Also odd numbers, New York.
- Catholic (Pittsburg), from 1885.
- Catholic (Colorado), from 1886.
- Catholic Sentinel (Oregon), from 1886.
- Catholic Historical Researches (Lambing), complete.
- Catholic Historical Researches (Griffin), complete.
- Catholic Record (Magazine), Philadelphia, complete, 1871 to 1878, end of its publication.
- C. Y. M. N. U. Bulletin for 1886.
- Catholic Magazine (Cunningham), Philadelphia, complete in 2 Vols., from 1846 to 1848.
- Cincinnati Telegraph, Vols. 1, 2, 3, 5, 6, and file from 1886.
- Catholic Miscellany, complete from Vol. 6 to Vol. 28.
- Catholic Expositor, Vol. 4.
- Catholic Knight, Vols. 1, 2, 3, from 1882 to 1885.
- Catholic Standard, Philadelphia, complete from 1871.
- Celt (American), New York, from 1850 to 1857, not quite complete.
- Churchman. Parts of 1847-48. Nearly complete, 1849 to 1870.
- Chambers' Journal, incomplete, 1854.
- Catholic Youth, complete.
- Catholic Herald, Philadelphia, complete, Vols. 1 to 15.
- Catholic Herald, New York, incomplete, Vols. 1, 2, 3.
- Catholic Home Magazine, Vol. 3.
- Catholic World Magazine, complete, save a few numbers.
- College Message (St. Viateur's), from 1887.
- Catholic Magazine and Protector, Vol. 1, 1801.
- Catholic T. A. News, complete, Vol. 1 and file.
- Donahoe's Magazine (Boston), needs but few numbers since 1879.
- Diary (Catholic), nearly complete, Vols. 1, 3.
- The Sodalist, on file 2 years.
- Emerald Vindicator, Pittsburg, filed from 1886.
- Emerald, The, parts of odd volumes.
- Emerald and Globe, parts of odd volumes.
- Expositor (Catholic), Vol. 4, 1803.
- Fireside (Catholic), New York, 1883-4-5-6.
- Frank Leslie's Illustrated Paper, New York, 1885-6-7-8.
- Freeman's Journal, same as in report in Vol. 1.
- Geschicht's Freund (Savannah Ga.), German O. S. B., 1883.
- Harper's Weekly (New York), 1859.
- Holy Family (New Orleans), Vol. 1, 1886.
- Home Journal (Spencer, Mass.), from 1886.
- Illustrated News (New York), 1853.
- I. C. B. U. Journal (Philadelphia), from 1873.
- Jesuit, The (Boston), 1829, September, to August, 1831. Bound.
- Index (Diocesan), Scranton, Pa., complete file.

- Irish Shield and Monthly Milesian (New York), Vol., 1829.
Kaleidoscope Magazine (Philadelphia), 1832.
Messenger of the Sacred Heart (Philadelphia), nearly complete.
Metropolitan Magazine, Vol. I, new series, 1858; old series, Vol. I, 1853,
1854, 1857. Bound.
Mirror, Catholic (Baltimore), 1859-60-61-63-64-65-66, nearly complete.
Messenger (Iowa). File.
Notre Dame Scholastic, complete, Vols. 1, 3, 4 to 13 and 17; incomplete,
vols. 16, 18, 19, 20, 23.
New York Catholic News, complete file.
News (Church), Washington, D. C., file complete.
Pilgrim of Our Lady of Martyrs (Philadelphia), 1885 and file complete.
Pilot (Boston), 1844-45-46-47-48.
Pastor (New York), complete till November, 1886.
Catholic Weekly Review (Toronto, Canada), complete.
Pennsylvania Magazine of History and Biography, complete, Vols. 1
to 8; incomplete, Vols. 9 and 10.
Penn Monthly, 1873-74-75-76 incomplete; 1877, complete.
Portfolio (Philadelphia), Vol. 4; 1804.
Record, Catholic (Scranton, Pa.), complete file.
Revue de Montreal, 1877-78-79-80 file.
Sodalist (Cincinnati), 1886.
Starlight (Philadelphia), file.
Tablet (New York), bound, Vol. I, 1857; 1858-9, 1860-1, 1862-3, 1864-5,
1866, complete; 1867, 1868, 1869, 1870, incomplete. File from 1885.
Truth Teller (New York), bound, 1830, 1831; incomplete, 1829, 1831.
Union Bazaar Journal (Philadelphia). Issued during La Salle College
Fair (complete).
United States Catholic Magazine (Baltimore), bound vols. 2, 3, 4, 5, 6,
from 1843.
Youth's Magazine, Vol. 6 (1885).

I thus place before the public, in brief, the condition of our library during the past two years. Volume I. of our Records gave a more extended report, covering the years of 1884 and 1885. It will be seen at a glance that our interests have been increased, and that we have been received by other similar societies who have exchanged with us, and welcomed us into the field of history. It is to be hoped that among our own people a renewed encouragement may be given us. Our space is so limited that not more than one-fourth of our books, etc., can find shelving room; an effort is being made to remedy this. Let us hope to have our membership increased, and a renewed activity on the part of the present membership, so that our next volume may be a monument to the usefulness and success of the AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA.

FRANCIS X. REUSS,

JULY 30, 1888.

Librarian.

manuscripts immediately after they have been used, to ascertain if they be returned in as good condition as they were in when given out.

IV. It shall be the province of the Board of Directors, and those

RULES AND REGULATIONS

thus framed to be made by the Librarian in a book prepared for the purpose, which every such book shall bear on the title page from the borrower, as well as the endorsed approval of a member of the Board, together with the date of issue.

FOR THE GOVERNMENT OF THE LIBRARY.

V. Very rare and valuable books, &c., as above, shall be consulted only in the Library. On no consideration can such rare books, &c., be

lent out of the Library, except by the Librarian, and key and shall be

It shall be the duty of the Library Committee to superintend and direct the use of the Library and its collections, subject to the approval of the Board of Directors.

The Librarian shall have charge and custody of the books and collections, subject to the direction of the Library Committee.

The Committee on Publication of "Records" shall be permitted to take such books and manuscripts from the Library as they may need in order to perform the duty assigned to them by the Society; and a record to this effect shall be kept by the Librarian in a book prepared for the purpose. It shall be the duty of the Librarian to require such books and manuscripts to be returned as soon as the purpose for which they were obtained has been satisfied.

VIII. All books, maps, charts and manuscripts belonging to the Society shall be used for the benefit of the members of the Society that may be ennobled to it.

AS TO THE USE OF THE LIBRARY:

I. All persons are entitled to enter the rooms in which books and other articles are kept, when attended by an officer of the Society or a member of the Board of Directors; and keys admitting to the rooms shall be furnished to the Librarian, officers of the Society and members of the Board of Directors, who, when they cease to be officers or members of such Board, shall surrender their keys to the Library Committee.

II. Any person who desires to use books in the Library, may be furnished with volumes for consultation by applying to the Librarian. Books shall not be taken out of the Library except by permission of the Board of Directors, and shall not be kept out for a longer period than one month without renewal of such permission.

III. When any book, map, chart or manuscript is delivered to any one for consultation or reference, the Librarian shall make a memorandum of the title of such article and of the name of the person applying for it, which record shall be kept on file in the Library until the volume is returned to him; and it shall be his duty also to examine all books and

manuscripts immediately after they have been used, to ascertain if they be returned in as good condition as they were in when given out.

IV. It shall be the province of the Board of Directors, and none others, to authorize the loan of the Society's books or articles to be used outside of the Library; and to cause a description of books or articles thus loaned to be kept by the Librarian in a book prepared for the purpose, which entry shall contain a receipt for the same from the borrower, as well as the endorsed approval of a member of the Board, together with the date of the transaction.

V. Very rare and valuable books, &c., as above, shall be consulted only in the Library. On no consideration can such rare books, &c., be loaned for use outside of the Library.

VI. All manuscripts and very rare books belonging to the Society shall be kept under lock and key, and shall be used only in the presence of the Librarian or a member of the Library Committee, except by the Publication Committee, as already noted. In case such manuscripts be required for publication, in whole or in part, the fact that they were obtained from the Society shall be required to be stated in connection with their publication.

VII. Manuscripts of a confidential nature shall be retained in a place of special deposit, and shall be consulted only under such regulations as may be prescribed in each case by the Library Committee.

VIII. All books, tracts, manuscripts, maps, &c., belonging to the Society shall be distinctly its property as apart from such articles that may be entrusted to its keeping as temporary deposits subject to recall by the donors. When any articles of any kind whatsoever are sent to the Library by benefactors without any instruction from the donors, it shall be the duty of the Library Committee to record them as absolute gifts. All books, reliques, &c., coming into the possession of the Society shall be marked with the name of the donor or depositor, as the case may be, and recorded accordingly, with the date of presentation.

IX. These rules may be revised only after written application to the Board of Directors, signed by at least three members thereof.

read, with the names of the authors thereof, viz:

TENTH PUBLIC MEETING—Tuesday September 13, 1887.

Celebration of the Centenary of the Constitution of the United States.

I. Oration by Hon. Michael J. Kehoe, who being unmercifully detained at home, was represented by Rev. Lyndall Hosmer, D.D., Chaplain of the House of Philadelphia.

2. An ode entitled "Our Nation's Glory," written especially for this occasion, by Miss Eleanor C. Donnelly, of Philadelphia. Read by S. Edwin Megargee, Esq., Philadelphia.
3. An historical paper entitled, "Thomas Fitzsimons, Pennsylvania's Catholic Signer of the Constitution of the United States, by Martin L. Dickey, Esq., Philadelphia, now residing at Washington, D. C."

PUBLIC MEETINGS.

SEASON OF 1886-87.

PAPER BY PROF. MICHAEL H. GREEN, PH.D., OF NEW YORK CITY.

TO THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA:

Your Committee on Public Meetings for the season of 1886-87 reports having secured three papers during the season, which were read at two meetings as follows: "Father Rasle and the Abenaquis Mission," by Rev. James J. Bric, S. J., on February 18, 1888; "The Early Registers of the Catholic Church in Pennsylvania," by Mr. Philip S. P. Conner, and "Rev. Louis Barth, a Pioneer Missionary in Pennsylvania, and an Administrator of the Diocese of Philadelphia," by Rev. Jules C. Foin, on May 5, 1887.

For the Committee,

C. CARROLL MEYER,

Chairman.

THIRTEENTH PUBLIC MEETING—HELD JANUARY 17, 1888.

PAPER BY VERY REV. C. JAUDET, VICAR GENERAL AND ADMINISTRATOR OF THE

SESSION OF 1887-88.

SUBJECT: "Early Catholicity in Texas."

TO THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA:

Your Committee on Public Meetings respectfully report: That, during the past season they have held seven public meetings, at which as many papers upon subjects relating to matters of Catholic history were presented and read. Your Committee take this opportunity of thanking the authors of the several papers read as above, and also of those now in preparation, for the marked courtesy with which they have been treated by all whom they have approached for communications upon subjects relating to Catholicity in America. The following is a list of the papers read, with the names of the authors thereof, viz:

TENTH PUBLIC MEETING—HELD SEPTEMBER 15, 1887.

Celebration of the Centenary of the Constitution of the United States.

1. Oration by Hon. Michael Glennan of Virginia, who being unavoidably detained at home, the oration was delivered by the Very Rev. Ignatius Horstmann, D. D., Chancellor of the Diocese of Philadelphia.

2. An ode entitled "Our Nation's Glory," written especially for this occasion, by Miss Eleanor C. Donnelly, of Philadelphia. Recited by S. Edwin Megargee, Esq., Philadelphia.
3. An historical paper entitled, "Thomas FitzSimons, Pennsylvania's Catholic Signer of the Constitution of the United States, by Martin I. J. Griffin.

Very Rev. Ignatius F. Horstmann, D. D., presiding.

ELEVENTH PUBLIC MEETING—HELD OCTOBER 26, 1887.

Paper by Prof. Michael H. Cross, formerly Organist at the Cathedral of Philadelphia.

Subject: "*The early Music and Choirs of Philadelphia.*"

TWELFTH PUBLIC MEETING—HELD NOVEMBER 29, 1887.

Paper by Rev. John F. Kempker, of the diocese of Dubuque, Iowa.

Subject: "*Catholicity in Lee County, Iowa.*"

THIRTEENTH PUBLIC MEETING—HELD JANUARY 17, 1888.

Paper by Very Rev. C. Jaitlet, Vicar-General and Administrator of the Vicariate Apostolic of Brownsville, Texas.

Subject: "*Early Catholicity in Texas.*"

FOURTEENTH PUBLIC MEETING—HELD FEBRUARY 29, 1888.

Paper by H. F. McIntosh, Esq., of Toronto, Canada.

Subject: "*Father Louis della Vagna, Capuchin, Pastor of St. Mary's Church, Toronto, Canada, 1856-57.*"

FIFTEENTH PUBLIC MEETING—HELD THURSDAY, APRIL 5, 1888.

Paper by Major Edmund Mallet, of Washington, D. C.

Subject: "*The Origin of the Flathead Mission of the Rocky Mountains.*"

"The Origin of the Flathead Mission of Rocky Mountains.

"This valuable and instructive paper was specially prepared for the Society by Major Edmund Mallet, LL. B., of Washington, D. C. Major Mallet was the U. S. Special Indian Agent for the District of Puget's Sound, with headquarters at Tulalip, near Portland, Oregon. He was

introduced to Archbishop F. N. Blanchet, who authorized him to write the history of his (Archbishop Blanchet's) missionary work, together with his biography. He also presented him with all his collected notes and important documents. With this end in view, Major Mallet has devoted ten years to the collection of a valuable historical library regarding Oregon, and wherever the Archbishop's labors were carried on. Major Mallet intends again to visit Oregon to have original sketches made of historical places to serve in illustrating this valuable book, which will soon be ready for the press. Regarding the paper read before the Society, it is quite original, and will develop many facts in dispute regarding the Flathead early missions."

SIXTEENTH PUBLIC MEETING—HELD MAY 30, 1888.

Paper by Rev. Charles W. Currier, C. SS. R., of Boston, Mass.

Subject: "*The Church of Our Lady of Perpetual Succor, Boston, Mass.*"

Committee:	REV. THOMAS C. MIDDLETON, D. D., O. S. A. ATLEE DOUREDOURE, EDWARD J. ALEDO, FRANCIS X. REUSS,
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Chairman.

Clarke, L. J. Richard	January 8, 1888
Colgan, John	January 15, 1888
Conroy, John	January 22, 1888
Craigie, A. J.	February 19, 1888
Crosby, George	March 26, 1888
Gross, Michael H.	September 9, 1888
Dalies, Col. A. J.	April 17, 1888
Dallet, Ada	May 20, 1888
Daly, T. M.	July 28, 1888
Devereux, Peter	March 3, 1888
Devine, Mrs. Mark	January 14, 1888
Devine, Mary T.	January 14, 1888
Douredoure, Alles	July 22, 1888
Douredoure, Bernard L.	July 22, 1888
Ecock, Rev. John L.	July 22, 1888
Emmet, O. S. A., Rev.	January 14, 1888
Engel, Joseph M.	March 10, 1888
English, Edmund	December 2, 1888
Esling, Charles H. A.	July 22, 1888
Esling, Henry C.	December 2, 1888
Fahy, Thomas A.	October 20, 1888
Farrelly, Stephen	December 2, 1888
Farnen, Bernard N.	May 18, 1888
Easy, Frank A.	September 8, 1888
Finan, E. J.	April 26, 1888
Flick, M. D., Lawrence	November 10, 1888

Alphabetical List of Members.

NAME.	DATE OF ELECTION.
Aledo, Edward J.,	October 30, 1885
Arnù, Pierre M.,	June 29, 1887
Barry, Rev. Thomas J.,	April 6, 1885
Batz, V. G., Right Rev. L.,	August 31, 1887
Bergrath, Rev. M. J.,	May 26, 1887
Brady, James,	September 8, 1886
Bric, S. J., Rev. James J.,	January 14, 1886
Campbell, J. H.,	October 28, 1886
Campbell, M. D., W. J.,	July 22, 1884
Castner, Samuel,	July 29, 1884
Carroll, T. J.,	January 27, 1887
Clarke, LL. D., Richard H.,	January 9, 1885
Colaneri, Rev. A. M.,	February 12, 1885
Conaty, Rev. Thomas J.,	September 8, 1886
Conner, Philip S. P.,	January 9, 1885
Conway, William B.,	September 8, 1886
Corcoran, D. D., Right Rev. James A.,	March 26, 1885
Crosby, George J.,	November 24, 1886
Cross, Michael H.,	September 9, 1886
Dallas, Col. A. J.,	April 27, 1887
Dallet, Ada,	May 30, 1888
Daly, T. M.,	July 29, 1884
Devereux, Peter,	March 9, 1887
Devine, Mrs. Mark,	January 14, 1886
Devine, Mary T.,	January 14, 1886
Douredoure, Atlee,	July 22, 1884
Douredoure, Bernard L.,	July 22, 1884
Elcock, Rev. John J.,	July 22, 1884
Emmet, O. S. A., Rev. John T.,	January 14, 1886
Engel, Joseph M.,	March 10, 1886
English, Edmund,	December 3, 1884
Esling, Charles H. A.,	July 22, 1884
Esling, Henry C.,	December 9, 1885
Fahy, Thomas A.,	October 30, 1885
Farrelly, Stephen,	December 3, 1884
Farren, Bernard N.,	May 14, 1885
Fasy, Frank A.,	September 8, 1886
Fitzpatrick, T. J.,	April 28, 1886
Flick, M. D., Lawrence F.,	December 19, 1884

Foy, Frank A.,	December 8, 1886
Furey, Francis T.,	July 22, 1884
Gallagher, Rev. A. J.,	March 26, 1885
Gately, Rev. Michael J.,	April 25, 1888
Glennan, Michael,	September 8, 1886
Gough, Rev. Walter P.,	August 29, 1888
Green, Margaret T.,	December 29, 1886
Green, Thomas H.,	November 28, 1888
Griffin, Martin I. J.,	July 22, 1884
Hackett, Stanton H.,	February 24, 1887
Hanagan, Rev. Richard F.,	June 13, 1888
Hardy, Charles A.,	December 19, 1884
Harkins, D. D., Right Rev. M.,	August 31, 1887
Harkins, Rev. P. J.,	October 31, 1888
Harrity, William F.,	September 10, 1884
Harson, M. J.,	May 20, 1886
Haverstick, Horace,	September 14, 1887
Heckel, George B.,	December 9, 1885
Hendry, E. Carmel,	November 2, 1887
Hennessy, Rev. Patrick,	February 29, 1888
Henry, Rev. James,	September 8, 1886
Hiltermann, Rev. Ernest O.,	December 28, 1887
Hookey, Charles G.,	June 3, 1886
Horstmann, D. D., Rev. Ign. F.,	July 22, 1884
Huber, Rev. James A.,	December 29, 1886
Huneker, John F.,	November 2, 1887
Ireland, D. D., Most Rev. John,	September 8, 1886
Jaillet, V. G., Very Rev. C.,	August 31, 1887
Jeggle, O. S. B., Rev. Meinrad,	September 14, 1887
Junker, Jules,	October 30, 1885
Keating, J. Percy,	March 26, 1885
Kehoe, Lawrence,	December 3, 1884
Kelly, Denis B.,	February 1, 1886
Kelly, Rev. Joseph C.,	March 10, 1886
Kempker, Rev. John F.,	January 1, 1886
King, James W.,	January 25, 1888
Krake, Rev. G. H.,	June 8, 1887
Lebreton, Rev. E. V.,	December 8, 1886
Love, M. D., Louis F.,	January 14, 1886
Lyon, Henry F.,	February 1, 1886
Mahony, Daniel H.,	September 10, 1884
Martin, Simon J.,	November 2, 1887
McCabe, Rev. Luke V.,	July 29, 1884
McCaffrey, James A.,	January 14, 1886
McCaffrey, J. Carroll,	July 22, 1884
McCann, M. J.,	September 29, 1886

McCullen, Joseph P.,		December 8, 1886
McDevitt, Rev. Philip R.,		October 31, 1888
McDonald, Rev. O.,		September 8, 1886
McEnroe, Rev. M. C.,		October 30, 1885
McHugh, Rev. John A.,		September 10, 1884
McIntosh, H. F.,		December 14, 1887
McKeone, Charles,		June 8, 1887
McManus, Jr., Frank,		April 28, 1886
McManus, John,		June 8, 1887
McMenamin, John F.,		July 29, 1884
McNulty, Rev. P. F.,		November 24, 1886
McPhilamy, Rev. Hubert P.,		October 31, 1888
McVey, John J.,		September 10, 1884
McWade, Robert M.,		July 22, 1884
Meyer, C. Carroll,		February 1, 1886
Middleton, D. D., O. S. A., Rev. T. C.,		July 22, 1884
Molineaux, E. J.,		February 24, 1887
Morgan, S. J., Rev. John A.,		November 12, 1885
Murphy, Hon. Edward H.,		November 2, 1887
Murphy, Rev. Edward J.,		December 28, 1887
Murphy, M.,		December 19, 1884
Nolan, Philip A.,		July 22, 1884
O'Rourke, John J.,		January 9, 1885
O'Sullivan, D. A.,		November 2, 1887
Penny, Joseph,		October 30, 1885
Power, William J.,		September 10, 1884
Quinn, Patrick,		March 10, 1886
Reily, John T.,		January 27, 1887
Reuss, Francis X.,		July 22, 1884
Ryan, Michael J.,		August 31, 1887
Ryan, D. D., Most Rev. P. J.,		July 22, 1884
Salpointe, D. D., Most Rev. J. B.,		January 25, 1888
Seimetz, Rev. John A.,		September 12, 1888
Sigl, C. SS. R., Rev. Charles,		March 26, 1885
Smith, Walter George,		March 26, 1885
Spellissy, P. Henry,		February 12, 1885
Stang, Rev. William,		December 10, 1884
Sullivan, Jeremiah J.,		November 12, 1885
Thouren, Nicholas,		May 26, 1887
Turner, Rev. James P.,		September 26, 1888
Twibill, Jr., George A.,		May 14, 1885
Walsh, Rev. William,		September 28, 1887
Williams, William R.,		December 19, 1884
Wolff, George D.,		July 22, 1884
Zardetti, D. D., V. G., Very Rev. Otto,		May 26, 1887
Zilliox, O. S. B., Right Rev. James,		January 14, 1886

part of the Church's work in which we are engaged, in as much as the Church had no more faithful servant nor the Society a more earnest co-operator and liberal patron; and be it

"Resolved that, in appreciation of these services, and as a perpetual commemoration **IN MEMORIAM**, this minute in the second volume of our "Records" and transmit copies to his relatives."

CONSTANT PEQUIGNOT,
DIED JANUARY 29, 1888.

THOMPSON WESTCOTT,

DIED MAY 8, 1888.

[Extract from Minutes of Society's Proceedings.]

"WHEREAS, by the death of Mr. Thompson Westcott the American Catholic Historical Society of Philadelphia has lost one of its most gifted members, the city a distinguished citizen, and the cause of Catholic Church History a learned and unprejudiced writer, therefore be it

"Resolved that while we deeply deplore his death, his labors and memory will ever be to us an inspiration in our work;

"Resolved that we hereby express our cordial sympathy with his family in their great loss;

"Resolved that these resolutions be recorded in the minute book of the Society and that we make public recognition of his worth."

ROBERT COULTON DAVIS,
DIED AUGUST 24, 1888.

VERY REV. M. A. WALSH, LL. D., V. G.

DIED NOVEMBER 22, 1888.

[Extract from Minutes.]

"WHEREAS God, in His all-wise Providence, has seen fit to remove from among us His faithful servant, Very Rev. Maurice A. Walsh, LL. D., Vicar-General of the Archdiocese of Philadelphia, whose qualities as a priest and as a man endeared him to the hearts of all, and won for him the grace and benediction of a well-rounded career in God's service, therefore be it

"Resolved that, while we deeply deplore the loss that the Church and our Society have sustained, we also take occasion to express our heartiest appreciation of the services he has rendered to religion and to the special

part of the Church's work in which we are engaged, in as much as the Church had no more faithful servant nor the Society a more earnest co-operator and liberal patron; and be it

"Resolved that, in appreciation of these services, and as a perpetual commemoration of our esteem for him, we publish this minute in the second volume of our 'Records' and transmit copies to his relatives."

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ELLEN EWING SHERMAN,
DIED NOVEMBER 28, 1888.

[Extract from Minutes.]

"WHEREAS, we are called upon to mourn the death of one of our most esteemed members, Mrs. Ellen Ewing Sherman, wife of the illustrious soldier, General W. T. Sherman; therefore be it

"Resolved, that we not only acknowledge and admire her loyalty to Church and country as well as her bounteous kindness to the poor and the afflicted, but also express our special appreciation of the aid and encouragement extended by her to this Society; be it

"Resolved, that in tendering to her illustrious husband and devoted children our heartfelt condolence, we adopt as a fitting meed of praise to her memory the words of the Wise Man describing the Valiant Woman: 'Let her works praise her in the gates.' (Proverbs xxxi., 31); and be it

"Resolved, that a copy of these resolutions be spread upon the minutes of the Society, be printed in the second volume of our "RECORDS," and be forwarded to her bereaved husband."

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